

THE  
METHODIST QUARTERLY REVIEW.

---

OCTOBER, 1867.

---

ART. I.—PRACTICAL OBSERVATIONS ON PREACHING.

TRANSLATED BY J. F. HURST, D.D., OF BREMEN.

[M. ATHANASE COQUEREL, of Paris, the father of the celebrated Rationalist of the same name, is now very old, and has stood for many years at the head of the pulpit of the Reformed Church of France. His theological position is about midway between orthodoxy and neology, some of his works exhibiting no little sympathy with what is now called the "new theology," while others (among which is a reply to Strauss's *Life of Jesus*) are more in harmony with the old evangelical confessions. While he cannot, therefore, be regarded a guide in theological opinion, his views on preaching, as an art, are of the highest value. There is no French pulpit orator of the Protestant Church whose advice is grounded upon so long and brilliant an experience. He had for a great while entertained the design of writing an elaborate history of eloquence from the standpoint of the Christian religion; but the weight of years, and the multiplicity of duties connected with his position, have put an end to this pleasing anticipation, and he contents himself with writing a little book of only practical value, designed for the younger clergy, who would excel in preaching notwithstanding every natural impediment. The title of the book is, *Observations Pratiques sur la Predication*. Cherbuliez: Paris, 1860. The following article is an extract from that work, though we confess a difficulty in deciding in favor of any one part of a little volume that is so abundant through-

FOURTH SERIES, VOL. XIX.—31

out in useful suggestions, and which is singularly in harmony with the advice and usage of the most eminent Methodist preachers.]

#### IS THERE ANY USE IN TRYING TO IMPROVE YOUR STYLE?

"Do you think," asks one, "that advice, experiments, and the tricks of practical oratory can make an orator? Have you any faith in the pebbles of Demosthenes? Do you admit the old distinction, that if the poet is born the orator is made; and that being without the natural gifts that eloquence requires, one can succeed in becoming an orator by the most persevering study, and by adopting the wisest methods?" It has always appeared to me very easy to reply to these questions, so often propounded, and from which one can easily make a pretext for going to sleep in idleness, or for despairing of all success. I ask in reply, "Is there an art of speaking?" Yes, undoubtedly. This being so, cultivate that art if your calling leads you to make use of it. An art, whatever it may be, can be improved; and greater or less success can be achieved in it according to the faculties with which one is endowed. This labor will never be fruitless. In whatever degree you may be endowed with, or deprived of, the natural strength of mind and body which is favorable to eloquence, the study of the art will improve your speaking; and as preaching is the first duty of the ministry of our Church, this study becomes a sacred duty.

Cicero, the best judge of eloquence in ancient times, and who has written most didactic works on the art that gave him so much celebrity, has replied to these objections with great force: "If we should be wanting in certain natural gifts, or brilliance and strength of intellect, or the aid of extensive studies, let us adhere to that course in which we are able to go."\*

#### THE DANGER OF IMITATION.

To set one's self up for a model would not only be a folly of presumption, but one of rhetoric. In regard to elocution, whatever it may be, and still more, if it be possible, in regard

\* Quod si quem aut natura sua, aut illa præstantia ingenii vis forte deficiet, aut minus instructus erit magnarum artium disciplinis, teneat tamen eum cursum quem poterit.—ORAT. I.

to eloquence, that is, successful eloquence, from the ordinary talent of conversation or discussion to efforts of the most vigorous oratorical character, I believe in criticisms and directions; but I do not believe in models. Nobody hears himself. Nobody sees himself in the pulpit. Nobody knows how he speaks in public, nor even in private. No mirror can reflect an orator. Look at yourself in a glass while reciting or speaking extemporaneously, and you will no longer be yourself. The image will misrepresent the reality. The care to bestow attention upon yourself will take away everything natural from your speaking, and instead of seeing yourself you will only behold a poor substitute. And why is this? For the simple reason—of which there has been experience from the first time that a man has spoken to an assembly—that if there is anything in the world that is thoroughly personal, it is elocution; it is eloquence. Buffon has said only half the truth, “The style is the man.” But eloquence, or the spoken style, is perhaps still more the man; it is the complete man; the man according to his power to be, to conceive, and to express; in a word, the man such as God created him, and such as he is developed according to his native energies.\* If these observations are just there are no models in the art of speaking. He who seeks them and selects them will deceive himself at the very point where the best masters make the most unfortunate copies. All imitation of eloquence results in a species of mimicry. The first condition to be fulfilled by the orator is to be himself; and if he is mediocre, or even very ordinary, his consolation and resource are, that he will at least be himself. Up to a certain point originality can serve instead of talents.

Among other dangers to which imitation is exposed, there is a special one which the imitator does not suspect: that when he would reproduce the style or elocution of another, he imitates less the good qualities of his model than the bad ones—those that are weak or excessive. And it is just these that are more prominent, attract more attention, and are more easily counterfeited. The imitator is influenced by this very facility. It often happens that the good qualities of an eminent orator

\* “Do there not exist almost as many kinds of eloquence as orators?” *Nonne fore ut, quot oratores, totidem pene reperiantur genera dicendi?*—CICERO, *de Orat.* iii, 9.

are explained by his faults, and depend upon them up to a certain point. Both classes of qualities are connected, and concentrate in him. But they separate in imitation, and it comes to pass that copyists confine themselves to carefully adopting those faults of rhetoric which they would not have contracted if they had preserved the independence of their elocution. Quintilian has said, with as much judgment as justice: "Will it not be sufficient if I speak always as Cicero? Yes, verily; I shall be satisfied if I can follow him in every respect."\*

I have heard of a young minister who practiced as largely as possible the method here opposed. Toward the end of his studies he had occasion to hear more than once a preacher of whom he declared himself the systematic imitator. Gestures, posture, movements of the head, inflections of the voice—he forced himself to counterfeit everything, and thus he made himself a stranger to his own oratorical art. He spoke before a sufficiently large mirror, where he labored assiduously to become unlike himself; and the time came when he believed that he had acquired an infallible success in this patient perseverance in imitation. The imitated preacher published some sermons. The imitator committed them to memory, and repeating them to his satisfaction, he flattered himself that identity of speech was at last the identity of preaching.

The result proved too truly the justness of the principle which I defend: Imitate no one, and preserve at every price—even at the price of mortifications and painful repulses at the time of your efforts—this advantage, for which nothing can compensate: *the individuality of your eloquence.*†

\* Quid ergo? Non est satis omnia sic dicere, quomodo M. Tullius dixit? Mihi quidem satis esset, si omnia consequi possem.—*De Inst. Orat.*, x, 2.

† The celebrated Archbishop of Belley, who has written fifteen volumes on preaching, "wished to imitate the slow manner of preaching of Francis Le Sales, his intimate friend. He spoiled everything; but by the advice of the Saint, he resumed the rapidity which was natural to him."—*Maximes sur le ministère de la chaire*, by Gaichîès of the Oratoire, p. 33. See also the *Histoire de la Predication*, by Joly, p. 429. "The folly of imitation may descend to the most ridiculous details." Ostervald speaks of "the Protestant theological students, nearly all of whom affect to speak through the nose, because M. Amyrault, whom they take for their model, had this fault."—*De l'Exercice du Ministère sacré*, p. 24.

"One spoils himself generally in wishing to copy others too much. Genius is stifled by striving to imitate what it does not possess. From this source arise



Nature, in endowing us with features and sound of voice, seems to give this direction by never forming two human faces of perfectly the same expression, nor two human voices of exactly the same tone.

My mind goes back to the first days of my career as I write these lines. I call to mind the circumstance in which this rule of speaking with our natural faculties, whether brilliant or not, rather than with borrowed plumes, came as a revelation to my mind. In 1813, one of my first sermons was delivered before a critical body of old experts in the art; but without losing confidence, I hurled from the pulpit a real poem in prose. It was abundant in description and apostrophe, and recited with an imperturbable memory, and with a very absurd vehemence of accentuation and gesticulation; but it was very bold and very natural.\* The people were surprised, and somewhat stunned; but after reflection judgment was pronounced upon me, that the sermon had been the work of an actor; that there was nothing in it to give any ground for hope; and that I had better try any other business sooner than preaching. The sentence was sufficiently severe and alarmed me; but one of my friends, who was scarcely any older than myself, approached me immediately afterward, and whispered in my ear in the familiar style of students: "Don't be disturbed; go right on. . . . You have been just what you are; that is the great essential." This expression, I say, came to me like a revelation. It has been sounding in my ears ever since; and from that day to this I have never delivered a course of lectures on eloquence without commencing it with this advice: "Be Yourself." †

all those deformities which disfigure those who leave their natural talents to take those of another. Thus so many preachers are made worse by the false methods which they borrow."—LE P. RAPIN; *Traité sur l'éloquence de la chaire*, viiie réflexion.

\* M. Coquerel, however, elsewhere approves of extemporaneous preaching, with careful previous preparation, as the highest and most successful style.

† [R. W. EMERSON says, "Insist on yourself, never imitate. Your own gift you can present every moment, with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half-possession. The way to speak and write what shall not go out of fashion, is to speak and write sincerely. Take Sidney's maxim: 'Look in thy heart and write.' He that writes to himself writes to an eternal public."—J. F. H.]

But is not this exclusion of models stated here too sweepingly and without the

## THE UTILITY OF ADVICE.

From the foregoing considerations an important conclusion may be deduced which forms this corollary: Just as models are dangerous, deceptive, and really impossible, so is advice useful and indispensable. Once again I will say, no preacher knows how he preaches; some one must tell him what he is. While faults of ignorance are rare in morals, they are very common in eloquence; one cannot blame himself for them; and when he tries to correct them he does not know whether he has really succeeded.

The faults that an orator contracts in his ignorance are generally those that are very properly called natural defects. They are of such a character that they can be fallen into at any moment, and a long and painful vigilance is necessary, a sort of conflict with one's self, in order to destroy them, just as a critic would point out their return.

It is desirable to apply well the preceding remarks to the two parts of eloquence whose difficulty and importance are very great; namely, gesture, and the inflections of the voice. Who can be sure, without recourse to intelligent, attentive, and severe criticism, that his gesture and accentuation are not very defective? And how many preachers injure themselves greatly, and compromise their success without even suspecting it, by their continual smiles, by certain odd motions of the arms and hands, as have become a routine; or by shouts, sudden fall of the voice, and pathetic tones, repeated to excess by inadvertence and neglect. I knew a preacher who never commenced a sentence without passing to the lowest key; and another one who was fond of quoting the passage in Isaiah, (ix, 6,) "And the government shall be upon his shoulder;" and he never quoted it without putting his hand on his own shoulder.

How many others fall into the great mistake of gesticulating by words instead of by sentences; they adopt a jerking gesticulation, which has a very unfortunate effect, and leads to cut-

proper limitations? Coquerel surely does not mean, at least he *ought not* to mean, that the young orator, may not, like the young painter or musician, be benefited by studying the performances of the best accessible masters of his art. What he does, or, we think, *should* mean, is, that no young aspirant in any art should adopt any one model entire, and try to reproduce him.—Ed.

ting up each period into as many parts as there are gesticulations. The constant repetition of these faults of elocution leads to their becoming serious errors, and is always a plain proof that good counsel has been wanting.

We may go still further, and maintain that neither propriety nor elegance of gesticulation, nor the happy use of the voice, are qualities that come of themselves, but are to be gained by correction. Each one has his gesticulation that comes to him naturally; each one has a natural accent of voice. The habitual direction of the movements of the body, the head, the chest, the arms, the hands, and even the fingers, and the habitual intonation of the voice, increase upon us, and take their shape through infancy, childhood, and youth, and inoculate themselves, so to speak, into our person before age, and study, and the exercise of the art of oratory commence. Each one thus arrives at his first attempts at eloquence when he already knows how to gesticulate in a certain manner, and after he has been accustomed to give his voice a certain sound. This accustomed gesticulation must be regulated; this voice, already formed, must be modulated. Success seems impossible if one tries to teach these portions of the art to himself; they can be learned only by the aid of practical directions.\*

It is chiefly on the subject of intonations that advice may be taken with confidence. It is more easy for those who are not in the business to criticise the intonations than the gestures

\* Larive, who, notwithstanding real talents, was only a weak rival of Talma, has left a curious work, entitled, *Cours de Declamation*. (Three vols. 8vo., 1804-1810.) In this work the proper accent to be taken in reciting the principal scenes in our great tragedies is indicated by underlines, which are single, double, triple, or quadruple, according to the gravity of the tone. It is difficult to believe that this work has ever taught the art of varying the inflections and making them exactly right. Here is an example:

But I have felt no more than a horrible mixture  
Of bones and flesh dragged in the mire;  
Of flesh-scrapes stained with gore, and frightful limbs,  
Over which the devouring dogs dispute.

De Dubroca's *Traité des Intonations oratoires*, (one volume, 8vo., 1810.) is a book of the same kind. It contains some excellent advice; for example: "It is a great mistake to suppose that in speaking in public one ought to lay aside his

with justice, and orators should be glad that it is thus. In the art of oratory the use of the voice is more important than gesticulation; varied, happy, and rapid inflections are the only resource against monotony of elocution—monotony, that scourge of orators. A monotonous preacher will never be eloquent, and this fault is all the more disagreeable because nothing counterbalances it, nothing compensates for it. It distills weariness from the pulpit; it invites to sleep; it destroys

ordinary voice and assume one of an altogether different kind. The pronunciation of oratorical language has everywhere been disfigured by this error." But the work afterward loses itself in such vague directions as the following: "X. Intonations which respond to the movements of the soul that is elevated. . . . XI. The soul that is cast down. . . . XII. The soul that is lifted up in advance." It is only necessary to give this additional proof that exercise, and the counsel and criticism of a kind and severe judge, are the only means of regulating the intonations and inflections of the voice.

It would be easy to cite a great many other works. I am in possession of two, among the rest, still more curious than that of Larive, and not less useless. P. Francii *Specimen Eloquentiæ exterioris ad orationem M. T. Ciceronis pro Archia accommodatum*. Groningæ, 1753. . . . *Ejusdem Specimen alterum ad orationem pro M. Marcello*, etc. In these two treatises Professor Franz, after having given thirty-nine rules on accentuation, and fifty-six on action, gesture, and the position of the body, applies these precepts to the two orations of Cicero for Archias and for Marcellus, and indicates line by line the appropriate gesticulation and tone of voice. There are rules of this character: "The fingers should be extended and not contracted, lest we should appear to be afflicted with the gout."—P. 47. Another such observation recalls the lesson of the master of philosophy to the country gentlemen: "The most brilliant vowels are A and O, and the most brilliant consonant is R; whose force and sweetness are wonderful in elocution." The quotations show sufficiently why he was more admired by his contemporaries (1645–1704) as a Latin poet than as an orator. (See the *Onomasticon* of Saxius, v, p. 247.)

The second work to which I would make allusion is that of M. Engel, of the Academy of Berlin, translated into French by Jansen, under the title of *Idées sur le Geste*, two volumes 8vo, with thirty-four illustrations representing the attitudes and gestures explained and recommended by the author. The work is to be regretted both for the sake of the writer and the engraver; it has been impossible for me to find in this book a single useful counsel. Of our older preachers who have left behind a great reputation for eloquence, I believe Le Faucheur is the only one who has written a *Traité de l'action de l'Orateur, ou de la Prononciation et du Geste*, first edition, Paris, 1657. This work has been attributed to Courart, and Ostervald has eulogized it very highly. (*De l'Exercice du Ministère sacré*, p. 69.) Everybody is acquainted with the witty satire of Sanlecque on the bad gestures of preachers; but it is not sufficiently known that, by the confession of Catholic authors, it is the work of Le Faucheur which suggested it to him. On the mistake of considering Courart the author of the *Traité* of Le Faucheur, see Bayle, *Dict.* Article *Le Faucheur*, remark C.

the attention of those who strive to keep themselves awake; the words fall one after another like flakes of snow. The witty Benedict Prévost, professor at Montauban, said to me one day concerning a monotonous preacher: "Whenever I hear his sermons it seems to me that it is snowing."

I remember that shortly after my return to Paris, after leaving the faculty of Montauban, Jean Monod, the venerable pastor with whom my family has sustained the most intimate relations from early life, and whose preaching was at once so liberal and so full of unction, invited me to come and visit him. I had scarcely taken my seat in his study before he arose, took down a volume of Saurin, opened it at the peroration of the sermon on Eternal Punishment, and said to me, "Read me that." He heard me with attention, and without interruption; and afterward addressing some encouraging words which were full of kindness, he gave me a number of critical directions on the inflections and redundancy of intonation; which advice has proved of great advantage to me, and which, though after many years, is still present to my memory.

We cannot press too much upon beginners in their career, the students of our academies, candidates for the sacred ministry, and above all upon young pastors who have to preach often, and yet have no colleague, the importance of selecting from their customary audience some friend as censor, who can be questioned frequently after the sermon concerning the remarks that have been made, the impressions that he has received, and the progress or decline that may have attracted his attention. It is useless to add that two counselors are better than one; their observations can be compared and controlled to advantage; and it is very rare that any one of our Churches, however humble, cannot count among its members some who are able to render this kind of service. Literary criticism is not needed, but rather that which is instinctive. Good sense will be sufficient.\*

Sometimes the opportunity which is not afforded by the audience in winter will be presented in summer. In many of the rural parishes, during the inclement season, the people

\* In the treatise of Cicero, in which Crassus has laid down the general rules of eloquence, he terminates with these words: "The first father of a family to whom you should address yourself in a circle would have made the same

of the village and the neighboring farms are the only ones present. But when spring returns, the villas of the surrounding country are again occupied by their proprietors; and these annual returns of a more cultivated population present a very valuable opportunity. If a critic, a good counselor, has been found in one of these families, it will be very useful to learn from him what your elocution has gained or lost during the course of an entire season.

The considerations now presented will perhaps be sufficient to show the uselessness of purely theoretical courses of lectures and treatises on the art of oratory.\*

If there is one art above all others that is to be acquired by practice, it is this; and if this art is the most personal of all, this, where all imitation only leads to the saddest disappointments; this, whose two principal parts, gesticulation and accentuation, may be improved but not acquired—since they are already acquired, either well or badly, before study—the weakness of theory is evident. Of what service can theoretical lessons be to him who is not able alone to know whether he

reply to your questions." (*De Orat.*, i, 34. See also iii, 50 and 51.) In Brutus (xlix) Cicero says: "I desire that my eloquence be approved by the people; he who speaks in such a manner as to be approved by the multitude will necessarily be approved by educated people." (See also liii.)

Quintilian, after having compared prose composition with versification, adds: "Wise men appreciate composition by rules, and ignorant people by pleasure." (*De Inst. Orat.*, ix, 4.)

\* "The precepts of the art do not delight very much unless, by constant exercise, they have grown into habits and become natural."—*Erasmus, Ecclesiaste*, ed. of 1539, p. 138. "Eloquence is derived less from art and theory than from the habit of speaking; here, Messala, thou wilt agree with us."—*Tacitus, Dialogue on Orators*, xxxiii.

Jordano Bruno, the intrepid martyr of philosophy, burned alive at Rome by the Inquisition in 1600, had delivered a course of lectures on eloquence to the students of Wittemberg, which has been published as delivered by J. H. Alsted, (one volume, 18mo., Frankfort, 1612,) under the title of *Artificium perorandi in gratiam eorum qui eloquentiæ vim et rationem cognoscere cupiunt*. In this work Bruno proposes to analyze and complete the rules laid down by Aristotle. The work is very curious because of the alphabets, tables arranged in circles, squares, and stars, the rays or compartments of which, according to the author, have regard to the principles and sources of eloquence. But in the introduction to that part of the book that contains these tables Bruno takes care (page 98) to premise, that the greatest and most perfect eloquence is only to be found among orators themselves. It is impossible to protest more ingeniously against theory, and yet at the same time to give one.



follows them after he has received them, and who is under the necessity of asking a third person whether he properly applies them? I am so fully convinced of the justice of these views that I have considered it a duty to write these pages. The most wholesome advice is that which suggests experience; and who can be a better counselor of preachers than one of their own number?

#### DEFECTS OF HOMILETICAL INSTRUCTION.

If I may be excused for a digression, this is the place to make some observations on instruction in sacred eloquence in our theological seminaries. I doubt whether this branch of education receives necessary development, and yields all the fruit that we have a right to expect. We may ask particularly if the regular and frequent exercises in the recitation and declamation of extracts from our higher literature are systematized and assiduously followed by the students? I have assisted in lessons of this character conducted at Geneva by one of the most eminent men in the academy of that city, my excellent friend Professor Munier. I was particularly struck by the method in use, and by the great utility which the students could derive from it. This method is very simple: one of the young men recites a passage in prose or verse; his fellow-students are called upon to pronounce fraternal criticism on his performance; then the professor takes his turn, and discusses the merits and faults of the declamation and of the criticisms made upon it. It would be better, perhaps, to make selections of poetry, because rhyme forces the memory to greater attention and relieves it at the same time, while prosody does not permit the substitution of one word for another. It is certain that this manner of teaching external eloquence is the only one that really does teach it; and if these exercises are not in frequent use in our theological seminaries, they ought to be introduced or multiplied. It is plain that this method is essentially practical, quite removed from all danger of imitation, and furnishing a favorable opportunity for useful advice.

It seems to me that one improvement, or rather a single addition, might be made to this system. I mean the studying, before memorizing, of the sense of each expression in the

poetical or prose extract, not only of the grammatical sense, but of that which may be called the oratorical sense. The sentiments of him who pronounced them should be discovered and defined; also the effect which he is thought to have wished to produce on him, or those who listen. Then there must be practice in order to conform the elocution to these sentiments, to these purposes which have been recognized.

Plainly, all the real shades of elocution will be thus indicated; and it may be affirmed that the true merit of elocution—of the most vehement as well as the most quiet—consists in speaking with truth. You are wrong if, in the excitement of declamation, you utter a cry of anger in the same tone with a cry of despair; or if in the calmness of elocution you express flattery in the same tone as entreaty. Here is a very simple example which will explain my thought: Orestes, charged by the Greeks to obtain from Pyrrhus the dead body of Astyanax, the revenge of whom may some day prove fatal to Greece and to Pyrrhus himself, says to the king of Epirus:

"In fine, assure the mind of all the Greeks;  
Secure their vengeance and secure thy life."

In an oratorical sense it would be wrong to pronounce all the last line in the same tone. The first hemistich is a demand, a request; the second is advice, a notification; and a demand is not uttered in the same accent as information.

This study, if well conducted, will also show the words in which the strength of the idea is contained, and which should consequently receive the strength and shade of intonation. In the above couplet they are the two pronouns *their* and *your*, because these indicate the shade of the two arguments that the orator wishes to enforce.

Sometimes, in the best orators, the oratorical sense of a passage may be doubtful; and it is both an interesting and instructive exercise to open a discussion with beginners on this subject. Thus, in the admirable address of Mithridates to his son, it may be asked what are the sentiments that fill the soul of the old monarch, and what impression he wishes to create when he pronounces these lines:

"The great name of Pompey makes his triumph sure;  
It is the dismay of Asia."

In reflecting on these words, we can see plainly that this confession, by such a person and under these circumstances, may be interpreted in different ways.

In a word, the delivery depends upon the sense. Theory in the study of the art of good speaking can go no further than to be of service in establishing the meaning; the rest of the study will be an exercise of the student, and instruction on the part of the teacher.

PARLIAMENTARY, FORENSIC, AND ACADEMICAL ELOQUENCE  
COMPARED WITH THAT OF THE PULPIT.

Pulpit eloquence is a special eloquence, one which is quite distinct from the usual kinds, and whose conditions and difficulties can only be learned well by pastoral experience. I confess my belief that some of the first orators, after having spoken with brilliant success at the bar, on the rostrum, or from the professor's chair, do not know what it is to speak from the Christian pulpit, and form a very incorrect idea of it. For my part I will say frankly, that when I have had the opportunity of observing the difference it has appeared to me to be enormous. The art of oratory which is employed before judicial tribunals, parliaments, or audiences who hear lectures, appears to me to be distinguished by fundamental characteristics from the art that is employed in the sacred pulpit.

Although pedagogic eloquence appears at first sight proper to be put in comparison with that of the pulpit, it is too dry and doctoral, or too brilliant and too intellectual, or too light and too incisive, to permit assimilation. It would be easy to connect with these epithets proper names, whose reputation would prove nothing against the proposition I defend.

As to our jurists, the distance which separates our speaking from theirs is still greater. To explain a text of law is certainly quite a different thing from explaining a text of Scripture. The bar has a right to employ all the rhetorical tones, and to pass from one to the other almost without transition, because it treats now the gravest subjects and now the most trivial. No length is prescribed; the pleader can go to any length which his plea requires and which the court

permits. The order and divisions of his language are perfectly arbitrary, or determined by the elements of the case and the proceedings.

In civil cases it is rare that eloquence is not required to be moderate and restrain its flight, under penalty of making the disproportion too great between the interests in litigation and the language employed. In criminal cases eloquence can take a wider and more impassioned range; but the more vehement it becomes, whether in the discussion of evidence and proof or in accusing or defending the criminal, the greater is its distance from the manner of the pulpit. It is doubtful whether it is possible or proper to speak of human passions in the same language and the same accent in a court of justice as within the walls of a church. The penal code is at too great a distance from the Gospel.\*

Some of the characteristics which I have mentioned belong also to parliamentary eloquence. Many considerations might be presented on this subject, but I reduce them to two remarks, which I regard as very important. The celebrated extemporaneous orations delivered on the floor of our legislative assemblies, which are read so eagerly the day after the session, were revised and corrected at leisure for the official journal. This was both a custom and a right; it was even a necessity, after having treated points so important and delicate in the midst of noise, inattention, impatience, and often of interruptions of every kind.

In the second place, the statesman in parliament has two audiences, and sometimes three. The assembly within the sound of his voice, the nation, his party and his opponents, and the different agents of the government, will all read his utterances

\* MONTAIGNE has said: "The task of the lawyer is more difficult than that of the preacher; yet it is my opinion that, at least in France, we find more passable lawyers than preachers."—*Essays*, Book I, ch. x.

LA BRUYERE, after having compared the eloquence of the bar with that of the pulpit, as well as the situation of the advocate and that of the preacher, comes to this conclusion: "It is easier to preach than to plead, and more difficult to preach well than to plead well."—*Caractères*, chap. xv. Professor J. J. Cheneviere, in his *Observations sur l'Eloquence de la Chaire*, (Geneva, 1824,) points out (p. 16, ff.) the differences which mark the eloquence of the bar; and although we would call some of these remarks somewhat too finished and ingenious, they are well worthy of being read and digested.

the next day; and in the third place, often, the foreigner, who is interested and eager in watching for words that come from so high a source and re-echo so far, will also read. It is certainly difficult to speak under these circumstances, but it is a glory of our country that they have often been an incentive to eloquence instead of impeding it, and that for a long time they have detracted nothing from its splendor. But we must remember that these circumstances are antipodal, if I dare say it, to pulpit eloquence; the former is an eloquence of the world, and that of the pulpit is not. The difference was less sensible, perhaps, for the great orators of the court of Louis XIV., who did not leave the court, so to speak, when they went into the pulpit, called as they were to preach an Advent or Lent sermon in the midst of scandals connected with brilliant adulterers, and forced to begin their sermons with the word "Sire!" But we who do not permit temporal things to shut us up so closely; we Protestants, who, preaching before a royal family convened in church, commence by saying, "My brethren!" we believe that we can say with truth that preaching is an oratorical art quite alone, and is as far removed from parliamentary eloquence as their respective spheres are different.

---

#### ART. II.—PAUL'S ARGUMENT AGAINST JUDAIC PREDESTINATION.

No other attribute has been so ignored by unbelief, repelled by disbelief, and perverted and dishonored by misbelief, as God's universal impartial LOVE. God has proclaimed his love as universal: men have sought to render it partial, and often merely natural. He has asserted an election of grace, which offers and insures effectual calling and infallible salvation to all, save such as personally reject the divine relief. They have invented for him an election of unmoral preference, arbitrary caprice, absolute arithmetical division, ethnological selection. Religious conceit is not confined to any particular form of theism, nor to any age. History presents few nations

which have not alternately magnified themselves into favorites and victims of their ruling divinities. Pharaoh appears never to have doubted that the gods had raised up the Egyptians as a superior race, to have dominion over other and weaker nations, to spoil and enslave them at will. It took the proud monarch a long time to learn that it was the God of the Hebrews who raised him to a throne, to show his power in him, and that his name might be declared throughout the earth. In dealing with Pharaoh, God showed, as he is evermore showing, his justice and pity in sharp contrast with the proud and unpitying gods of the heathen. Ten opportunities were given him to issue the proclamation of freedom; ten opportunities to change a threatened stroke of vengeance into a benediction. How paternal and reluctant was the dreadful justice of the Almighty!

Monotheists have been far from guiltless in this thing. They have suspected the God of the spirits of all flesh of being a respecter of persons and races. It was Satan who first insinuated, in Eden, in his last and fatally successful temptation of Eve, that the infinite Father is capable of the caprices of tyranny. The self-love of the Jews left them alternately elated with the idea of God's peculiar favor, or depressed with the conviction of his peculiar displeasure. Elation and despair are contrast states of the same character, and supervene upon two inferences from the same theology. At one time Jehovah of hosts was so absorbed and satisfied with his care of his chosen people, that all other nations were treated with indifference, or left to reap their precarious harvest of uncovenanted blessings by sufferance. At another he was so intent on vengeance, that other peoples were accounted as nothing more than instruments of his overmastering wrath, without the remotest respect to their own guilt or innocence, prosperity or distress. Thus at one period God was a reflection of their national pride, and, at another, of their mortification and misery.

Jeremiah encountered this prevalent mal-judgment among the Jews twenty-five hundred years ago, and was commanded to rebuke it, and to show such as were dishonoring God by the propagation of the theory, that their mechanical and arbitrary views of his government were every way at fault.



The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.—Jer. xviii, 1-10.

He will break and re-make the self-marred vessel upon equal and unchangeable principles of justice and grace; will glorify his sovereignty in the interests of a merciful justice, and a just and impartial mercy.

Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another unto dishonor?—Rom. ix, 21.

Who art thou, O proud Pharisee, that repliest against God because he chooses to fulfill his eternal purpose by showing mercy "to the Gentiles also," calling from the highways and hedges the poor, the maimed, the halt, the blind, and to destroy the apostates of Israel?

Ezekiel was instructed to protest with vehemence against the same blind and foolish misrepresentation.

Therefore, O thou son of man, speak unto the house of Israel; thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, the righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous that he shall surely live; if he trust to his own

righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, the way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways,—Ezek. xxxiii, 10-20. See also xviii, 20-32.

Jonah was very angry that God did not keep his word of wrath with Nineveh. He attempted to flee to Tarshish at the first, because his pride and dignity shrank from the humiliation which would ensue upon the relenting of the divine heart.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not. But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.—Jonah iii, 5-10; iv, 1, 2.

Contrast the long-suffering love of the Infinite One with the mortified vanity of the creature! Did ever poor humanity figure in an unlovelier light?

In many a vision Isaiah saw the LIGHT to the Gentiles, and the prophets caught glimpses of the coming glory. They were

charged with the maintenance of the honor of the Lord against the flagitious aspersions of fatalists and partialists alike. Nor they alone. Jesus complains of nothing else so often, as that sinners will not believe and receive his love. They will not ask largely; will not come to him and have life; will not receive him when he comes to them; close their hearts against him when he stands knocking; will not heed him when he calls. What an indictment he alleges against them on the ground that they neglect opportunities, despise the day of merciful visitation, resist the Holy Ghost, and guiltily reject a full, free, urgent, importuning salvation! It is their condemnation that light is come, and they prefer darkness; riches, and they covet poverty; pardon, and they cling to guilt. A fountain is opened, but they will not wash; a door, but they will not enter.

The apostles met the same current of dishonoring thought toward the Father of mercies. Indeed, in the beginning of their ministry, their own minds were not free from narrow and injurious opinions. It required a vision with three repetitions of its principal scene to convince Peter that Christ purposed to show mercy to any but Jews; and full explanations were necessary, afterward, to satisfy the other apostles that he had not done a rash and wicked thing in going down to the house of Cornelius.

Paul's may be taken as a representative apostolic experience, so extensive and varied was his ministry. His life as a zealous Pharisee, and his great love for the Jewish people, fitted him to reason with Jews; while his special call to be the apostle of the Gentiles made him gravely responsible for the careful and authentic indoctrination of Roman and Athenian, barbarian, Scythian, bond, and free. Add inspiration, and his qualifications are perfect.

In his epistle to the Romans this distinguished apostle enters into an elaborate argument to rescue the honor of the world's Redeemer from the injurious misconceptions of bigots, fatalists, and Pharisees. He had opened his mission fifteen years before at Antioch.

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them

the next Sabbath. And the next Sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes [of Gentiles] they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.—Acts xiii, 42, 44–49.

Here, after fifteen years of experience, rugged enough to correct the excesses of early ardor, he deliberately takes up the theme of impartial grace, opening with a commanding declaration of the plenary *gracious justice* of God:

Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God.—Rom. ii, 6–11.

The Jew, who rested in the law, and made his boast of God, and knew his will, and approved the things that were more excellent, being instructed out of the law, and was confident that he himself was a guide of the blind, a light of them which were in darkness, an instructor of the foolish, a teacher of babes, which had a form of knowledge and of the truth in the law, was ready to reject with detestation any views of Messiah which did not offer peculiar glory to his nation. A violent and disdainful electionist, with what unspeakable offense he must have received the apostle's assertion that the name of God was blasphemed among the Gentiles through him, and that he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.—Rom. ii, 28, 29.

Nor did it tend to cool his anger to be told that the advantage of the Jew and the profit of circumcision lay chiefly in the fact of possessing the oracles of God. His vain conceit, that he is better by nature than other men, and therefore less in need of the remedies of grace, is repelled with great force of language.

What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law.—Rom. iii, 9, 20-31.

Abraham was justified by faith while yet uncircumcised, and God is pleased, according to his eternal purpose, to extend the benefits of the covenant of faith to uncircumcised Gentile sinners.

Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be

the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law, be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.—Rom. iv, 7–16.

The superior advantages of the Jewish people served to aggravate their guilt, rather than to diminish their danger. Paul boldly affirms that they are no less in need of the methods of a divine mercy than the most abject Gentile tribe, and that the same redemptive economy which embraces them, is no less comprehensive and efficacious with respect to sinners of every nation.

Justification and regeneration by faith, and general redemption and free grace by Christ Jesus, as being essential to the scope of the apostle's reasoning, run through the fifth, sixth, and seventh chapters. In the eighth, ninth, and eleventh the argument against pharisaic election rises to great breadth and grandeur.

The Jews angrily resented the suggestion that any but the seed of Abraham were to be admitted to the privileges of covenant and numbered with the elect. They were offended at the thought of being treated with no more consideration than other men. Flattered with the theory of an inexorable, discriminating election, as exact as mathematics, it was an unpardonable affront to these proud men, who interpreted God through their prejudice and vanity, to be told that there is no difference between the Jew and the Greek. They rejected Christ because he rebuked their profligacy, ate with publicans, and declined to erect a throne at Jerusalem. How then could they endure this new doctrine of a divine election of grace, so comprehensive as to embrace every member of the human race; offering pardon, a new heart, and eternal life to as many as, according to their light, should accept the proffered remedy! God has a sovereign right to adjust the terms of salvation. He consults not the doctors of the law, but, governed solely by the perfection of his own character, he hath mercy on whom he will, and whom he will he hardeneth. If, therefore, he



chooses to receive all who come to him through Christ—to call the Gentiles, show mercy to the Samaritans, and invite from the ends of the earth the poor, the maimed, the halt, the blind, hardening none save for and through their obdurate persistence in sin, as in the instance of Pharaoh—who shall find fault, and presume to arraign Almighty LOVE at the bar of human predilection? He made the covenant, and knows how to interpret it; the world, and knows how to redeem it; the souls of men, and knows how to pity and pardon them. Attempt not to shut him up to your narrow views. He redeemed all men in Christ, and in Christ offers salvation to all with equal efficaciousness and sincerity. Thus argues Paul, holding a broad view for God against Jewish exclusiveness and misinterpretation. He foreapproves, (the sense of “foreknow,”) predestinates, calls, justifies, glorifies, all in sovereign independence and perfect, everlasting love, according to the purpose which he purposed in Christ Jesus, whom he freely gave, that whosoever believeth in him might not perish, but have everlasting life.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things. Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.—Rom. viii, 1-4; 28-34.

It adds to the force of the argument to render the clauses of verse 34 interrogatively, according to the older Greek copies.

The point, however, is not material, as no unbiased reader will mistake the main design of the apostle. The concluding verses of the chapter add a glorious emphasis to those which we have quoted.

In the ninth chapter proof is forced home upon the Jews, to the comfort and assurance of the Gentiles, that God set their superficial and arbitrary construction of his covenant utterly at naught, even reversing the order of descent of the birthright blessing, which in their view was of the gravest importance, if not of the essence of the covenant itself. The writer again and again represents the divine sovereignty as glorifying itself by the infinitude of love, illustrating the theme by always reaching at length the (to the pharisaic mind) hated and revolting fact of the calling of the reprobate Gentiles.

For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac, (for the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth,) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not

of the Jews only, but also of the Gentiles? As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. What shall we say then? [as a necessary conclusion of the whole matter.] That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone; for Christ is the end of the law for righteousness to every one that believeth. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.—Rom. ix, 6-26, 30-32; x, 4, 10-13.

Could an argument be more triumphantly conclusive as against Pharisaic narrowness? It is a resistless defense of the ELECTION OF GRACE, which includes all in its provisions, and insures actual salvation to all who come to God through Christ, without any mental reservation or secret purpose to the contrary whatsoever. Nothing could have yielded such hope and comfort to the Gentiles, who had blasphemed God because of Jewish misrepresentations of his character; and nothing could so effectually have demolished the infinite conceit of the Jews themselves. Imagine the rage and disgust with which they heard themselves set on a level with Gentile "dogs," differing only in being more guilty by consequence of the abuse of better privileges. In the darkest days of American slavery, to have told the proudest infidel master that he was not a whit better than his negro, would have been a mild offense in comparison. That their close corporation of numerical election was to be broken up, and the choicest benefits of grace offered to Hittite and Hivite, Crete and Greek, was a doctrine which made the gospel an offense, and Christ a stone of stumbling unto them.

But Paul has not done with the theme. A perversion which originates in pride, ignorance, or despair, will reassert itself in other times and other forms. A weakness of fallen

human nature is to be treated in the light of a perpetual and universal danger. Truth must be guarded on every hand. What so improbable in advance as that the Gentile sinners, to whom Christ was to be preached, would take up the cast-off practices and prejudices of Judaism? Yet they did take them up with a most unhappy facility of imitation.

In the eleventh chapter of his epistle, the fearless teacher arraigns some Roman Gentiles, who imagined that the reprobation of the Jews was final and absolute, and that, therefore, themselves had secured a title in fee to the whole heritage of promise. As though to make his argument as comprehensive as it is cogent, he instantly arraigns these boasters, assuring them that their vauntings are not the fruit of Christ, but of their own natural hearts. Their connection with the true Olive Tree is in danger of becoming mechanical, rather than vital, as is sufficiently proved by this antichristian narrowness.

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; and if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again.—Rom. xi, 13, 17-23.

A few years later the same admirable logician encourages the faith of the Ephesian Church by a similar process of reasoning, in which he gives prominence to the following points:

1. They were predestinated to the adoption of children by the will of God, and to the praise of his grace, according to the mystery of his eternal purpose, which was hidden although prophets foretold it, but is now revealed: which purpose is, to bring Jews and Gentiles together into one body in Christ.

2. Therefore he hath called and quickened the Ephesians,

not on a new plan, but on an eternal and changeless one, springing from his own free love, and hath abolished the enmity contained in the law of commandments. The Ephesian Church, therefore, was not built on another foundation, but on that of apostles and prophets.

3. To execute this purpose—so offensive to Jewish prejudice, and so utterly subversive of any and every doctrine of an unconditional numerical election, and of its ghastly logical counterpart, unconditional reprobation—God by revelation made known to Paul, as he had previously done to Peter, the MYSTERY OF CHRIST, which was no less, and could be no more than this: THAT THE REPROBATE GENTILES SHOULD BE FELLOW-HEIRS, AND OF THE SAME BODY, AND PARTAKERS OF HIS PROMISE IN CHRIST BY THE GOSPEL.

4. To Paul the precious grace was given to preach a free and open-armed salvation, made effectual by every purpose of Almighty Love, to sinners of every nation.

The entire argument proceeds upon the basis of a controversy, in the abstract view, between the boundless grace of God, and the impoverishing interpretations of men; and, in the concrete, between the Jewish people and the Gentile world.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.—Eph. i, 3-14; iii, 3; ii, 11-20.

For this cause, I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery, as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel, whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, [ALL MEN SEE THE MYSTERY!] which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth,



and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.—Eph. iii, 1-21.

Without controversy the doctrine of Paul is to the praise of the glory—the manifested excellence—of divine grace.

"Let all the world fall down and know  
That NONE BUT GOD SUCH LOVE CAN SHOW."

Behold the contrast between the election of grace and the discrimination of pharisaic prejudice and pride; the morally justifiable and most adorable election of universal LOVE, and the heartless, unpaternal, arithmetical *division* born of the pitiless spirit of *caste*.

### ART. III.—CHURCH MUSIC.

THE most beautiful and attractive drapery of truth is music; the music of eloquence, of poetry, and of song. Music is the art of combining sounds that are expressive of thought, of emotion, and are agreeable to the ear. Though the term music is now restricted to the art of combining sounds in imitation of nature, yet in common life we find the germs from which it grew up. As the eye seems to be related more to the understanding, the sense of hearing has an intimate connection with the emotions. Feelings are expressed in the tones of voice.\* Music is natural to man, and in the form of a science it is both vocal and instrumental, sacred and secular. The music of bird and of beast, though natural and instinctive, is not an art. It may be an imitation, yet within narrow limits, without study, without intelligent design. But when the principles on which the combinations of sounds are founded, and the causes of the emotions produced are understood, the art becomes an interesting and profound science. Music is coeval with poetry, and with equal step goes hand in hand with it. The earlier poets sang their own poems.†

\* Huntington on the Fine Arts.

† Jahn's Biblical Archæology.

In the order of public worship every part has its appropriate place, and contributes its portion of influence and interest. Neither prayer nor praise, reading the Scriptures nor their exposition can be omitted without a loss of interest or of instruction. Prayer and praise belong to the worshipping assembly as truly as does the hearing of the word. One person leading in vocal prayer, the congregation should silently, attentively, and devoutly join in thought, feeling, and spirit, with appropriate responses. In the exercise of vocal and public praise all who can sing, and whose hearts are attuned to the melody of sacred song, may and should sing, for a number of voices preserving the unison of time, harmony, and melody does not produce the discord nor confusion that a number engaged in extempore prayer does. On the contrary, the several parts of a tune carried forward in unison add greatly to the devotional character and power of public praise.

In this paper we propose to give a brief historic sketch of Church music, to urge the duty of Christians to unite in this part of social and public worship, and to show from a Scripture standpoint what are its true characteristics and methods.

Man is a musical being. His vocal organs are constructed both for speech in communicating ideas, and for musical tones of great variety and compass. His ear is wonderfully adapted to receive sounds, and to convey to the brain and mind the most delicate notes of tongue and of instrument. And his soul has the power of intelligently perceiving and admiring all the melodies that tongue, chord, or pipe can produce—all that the mellow and tremulous air can transmit, or the sensitive ear can receive. The vocal organs have the greatest musical power and compass. The human ear is most sensitive to musical sounds, and the soul is the spirit-sensorium of all the music of earth and sky.

"The soul of man is larger than the sky,  
Deeper than the ocean." \*

"The influence of music on the emotions of the soul is well known to every one.

'There is in souls a sympathy with sounds.' †

---

\* Coleridge.

† Philosophy of Salvation.

It is, therefore, strongly probable that music is coeval with our race, and that in the infancy of society song aided to preserve the remembrance of historic events, as also to celebrate them. "The power of music to fix in the memory the sentiments with which it is connected, and to foster it in the heart, has been understood in all ages of the world. Some of the early legislators wrote their laws in verse, and sung them in public places. And many of the earliest sketches of primitive history are in the measures of lyric poetry. In this manner the memory was aided in retaining the facts. The ear was invited to attend to them, imagination threw around them the drapery of beauty, dignity, or power, and then music conveyed the sentiment, and mingled it with the emotions of the soul."\*

The first instrument of music was probably the pipe of the shepherd, who, in his rural life, heard the wind whistle among the reeds. This was soon and naturally followed by the simplest kind of stringed instruments.† To an ordinary observer, and particularly to such careful observers and passionate admirers of nature as were the ancients, the whistling of the wind, the simplest efforts of a "rotund mouth," and the voices of zephyr breezes among forest branches and the cordage of tents, would suggest the earliest rustic instruments of sound and melody. The first mention of them precedes the deluge. Tubal, the sixth descendant from Cain, was "the father of all such as handle the harp and organ." Gen. iv, 21. About five hundred and fifty years after the deluge both vocal and instrumental music are mentioned as performed by a choir. To Jacob, who had secretly gone from Padan-Aram, and taken his dearly-bought companion and well-earned effects, Laban said, "Wherefore didst thou flee away secretly, and didst not tell me, that I might have sent thee away with mirth and with *songs*, with *tabret* and with *harp*?" Gen. xxxi, 27. At least two hundred and nineteen years later, according to the usual computation, but at a much earlier date, according to Dr. Smith,‡ even before Abraham, and contemporaneous with Peleg, Job said, "The wicked take the timbrel and harp, and rejoice at the sound of the organ." Job xxi, 12. The organ of

\* Philosophy of Salvation.

† Huntington, Art. Music.

‡ Patriarchal Age, p. 354.

Tubal and of Job's neighbors was similar to the *syrix* of the Greeks, a flute or a bandage of reeds of unequal length.\* From those early times nothing is further said of music until Moses had made the passage of the Red Sea, when, under his guidance, the Israelites sang unto the Lord a triumphal song of deliverance. (Exod. xv, 1-19.) Immediately following this triumphal song, "Miriam, a prophetess, and sister of Aaron, took a timbrel in her hand, and all the women went out after her with *timbrels* and with dances;" more properly with *flutes*, as the word rendered dances means. The timbrel was doubtless a kind of tambourine.

At this period Phœnicia and Egypt were the cradles of the arts and sciences. And from the long, and for a time familiar, associations of the Hebrews with those peoples—with the Phœnicians before the migration of Jacob and his family, and with the Egyptians both before and after their transfer to Goshen—it is not improbable that both their more accomplished science and chief instruments of music were derived from them.† However that may have been, both vocal and instrumental music constituted an important part of the religious services of the Hebrews from the time of Moses, who was both a poet and lawgiver.‡ And if the excellency of their devotional music was equal to the excellency and sublimity of Hebrew poetry, it must have been superior to that of any other people of olden times. The next reference to Hebrew music, which was chiefly sacred, was during the reign of Deborah, a prophetess, when she and Barak sang a responsive canticle, unaccompanied with instruments. (Judges, chap. v.) From 1 Sam. x, 5 we learn that music was united with prophecy—at least was used by the prophets—both on occasions of joy, as at the inauguration of Saul to be king, and in religious worship: "After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass when thou art come thither to the city, that thou shalt meet a company of *prophets* coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them;§

\* Jahn's Archæology; Brande's Encyclopedia.

† Huntington's Hebrew Music.

‡ Exod. xv; Psalm xc, *et alibi*.

§ This "high place" was probably either the place of the ark of the Lord, or the seat of a school of prophets, and therefore called "the hill of God," and at that or

and they shall prophesy." It was not until the reign of David, and after he had built a spacious and commodious tabernacle at Jerusalem, that instruments of music were somewhat permanently associated with vocal music in the public worship of God. As in Egypt the professional musicians were confined to one family, so among the Hebrews the family of Levi was exclusively consecrated to the service of God and the cultivation of this art. They were legalized choristers. In the tabernacle and in the temple they were set apart to sacred song. Under the reign of David, who from his childhood cultivated music, and was probably set apart by his parents to the prophetic office, music was more highly esteemed and cultivated as a part of religious worship. For the stability and proper observance of religious ceremonies, and in order to give the best effect to the music of the tabernacle, he appointed a large and permanent choir. The four thousand Levites were divided into twenty-four classes, who sang psalms accompanied with the music of instruments.\* Each of these classes was under the direction of a leader, called the "chief musician," to whom also some of the psalms were dedicated. After the erection of the temple this arrangement was continued by Solomon, and was transmitted—there being occasional interruptions by irreligious and idolatrous kings—until the overthrow of Jerusalem.† The captivity was a severe blow to all musical ambition, effort, and culture among the Jews. Sad and mournful, even to despondency, they hung their harps on the willows lining the banks of the Euphrates, and refused to sing as in their native land. And when asked, by those who had carried them away and wasted them, to sing "one of the songs of Zion," they complied by singing a lament, which, after their deliverance, became national. (Psalm cxxxvii.) It is a beautiful dirge, the singing of which, accompanied by the Hebrew harp, must have moved the hearts of their heathen captors. From the later sacred writers, Ezra and Nehemiah, we learn that after the

some previous time was a "garrison of the Philistines." The *psaltery* was a sort of bagpipe; the *tabret* was the *toph* of the Hebrews, a sort of drum; the pipe and harp, though more rude, were similar to those of the same names in modern times.

\* Jahn's Archæology. Dr. Jenks's Bib. Lit. 1 Chron. xvi, 5; xxiii, 4, 5; xxv, 1-31; 2 Chron. v, 12, 13.

† 2 Chron. xxix, 27, 28; xxxv, 15; Ezra iii, 10; Neh. xii, 45, 46.

return of the Jews from their captivity, both men and women singers were in the temple choir.\*

Instrumental music in the public worship of God being first introduced by Moses, was continued thereafter until at least the rise of Christianity, when, for obvious reasons, it was for a time laid aside. Though John Baptist was a Levite, and therefore a legal chorister, yet neither our Lord nor his early disciples were of the Levitical tribe, and were not therefore professional singers in the service of God. The primitive Christians, not being countenanced by the ruling powers, worshipped in places and in a manner that forbade, as a matter of expediency and safety, the use of instruments of music, at any rate those of high artistic character. Very early, however, in the history of Christianity (the eighth century) the organ was used in divine service, which, because of its size and complexity, is in itself a musical orchestra. In the tenth book of his "Architecture," Vitruvius describes a hydraulic organ, whose bellows were worked by the fall of water. St. Jerome speaks of an organ, with twelve pairs of bellows, which might be heard at a distance of a thousand paces.†

Whatever knowledge and instruments of music the descendants of Noah possessed at the time of their dispersion were transmitted to Egypt by the family of Mizraim, and were there perpetuated, and doubtless improved, so that the Egyptians became in process of time the instructors of the Hebrews. From Phœnicia was taken into Greece, by a class of proficient in the arts and sciences called Curetes, the science of music, which at a later day was cultivated by a class of artists called Dactyli.‡ Look where we will in history, we find that the art and the instruments of sacred music are traceable to the early home of one race, and were chiefly cultivated by the people of God both in worship and in their recognition of national providences.

Not only in the temple services of the Jewish Church did sacred music hold a conspicuous place, but under the new and more spiritual dispensation vocal music was approved by the example of our Lord, who with his apostles "sang a hymn" or psalm, and then went to the Mount of Olives. (Matt. xxvi, 30.)

\* Ezra ii, 65; Neh. vii, 67.

† Brande's Ency., Art. Organ.

‡ Brande, Art. Music.



This hymn may have been the usual Hallel consisting of Psalms cxiii to cxviii inclusive, or possibly of "the blessing of the song."\*

From the subsequent and yet early history of the more fully organized Church we learn how important a position sacred singing held, and should ever hold, in public and social worship. The prayers and singing of Paul and Silas in prison at Philippi, were both suited to their character and privileges and were instrumental in the conviction and conversion of the jailer and his family, the first fruit of apostolic labors, fidelity, and persecutions in Macedonia. That "spiritual songs," didactic, admonitory, and joyous, accompanied by instruments of music, were extant in apostolic times we learn from several passages in the New Testament; from Acts xvi, 25; 1 Cor. xiv, 6-15; Eph. v, 19, 20; Col. iii, 16; and James v, 13. Among the accusations brought by a Roman governor against the early Christians was, that they met early in the morning and sang praises to one Christ as unto a god.† That some part of the sacred music of the apostles and their immediate successors was such as was used by the Hebrews is probable. It is also probable that the music of the *hymns*, as also their versification, first used in those countries where paganism had prevailed, resembled that used in the temple worship of the Greeks and Romans.‡

In speaking of the consecration of churches throughout the Roman Empire, in the time of Constantine, Eusebius says, "there was one common consent in chanting forth the praises of God; the performance of the services was exact; the rites of the Church decent and majestic; and there was a place appointed for those who sung psalms." During this period the Ambrosian Chant was established in the Church at Milan, the influence of which was powerful on the heart of Augustine, as he entered the church soon after his conversion. It was no uncommon thing for the Gentiles to be drawn into the early churches of converted Jews through mere curiosity by the power of music.§ Similar influences are well known in the early history of Methodism.

For the perfection of modern Church music we are indebted

\* Dr. Jenks's, Bib. Lit.

† Huntington.

‡ 97th Epistle of Pliny.

§ Huntington.

to Italy and Germany more than to any other countries. The Italian masters have long stood at the head of composers. The plain chant of the Church of Rome is said to owe its origin to Ambrosius, Archbishop of Milan, in the fourth century. In the sixth century Pope Gregory carried it to such a degree of perfection, that up to the present day it seems incapable of improvement, and remains one of the noblest monuments that the art has produced. The music of Italy, both sacred and profane, has taken such high rank as to be the guide and pattern for the rest of Europe. In later times, say from and after the seventeenth century, the Germans, who owe their music to the Italians, as also did the Romans owe theirs to the Greeks, have taken very high rank in this science. The writings of such men as Graun, Haydn, Mozart, Handel, and Bach, have never been surpassed. Their oratorios possess the greatest beauties and the highest degree of sublimity and pathos; such as the *Ascension* and the *Israelites* by Bach, the *Death of Jesus* by Graun, and the *Messiah* by Handel.\*

The reason for the musical accomplishment of the German people of the present time is, there is no school in the country for the education of youth at which music is not taught and cultivated. In our own country a beginning has been made both in the Sunday-schools and in the public schools—great educatory powers among the people. We have all heard it told, or can remember what a powerful influence in the great religious awakenings of modern times sacred song, pathetic, earnest, and spiritual, exerted on the public mind; how it swayed their passions, and often wrought vast assemblies to a high pitch of religious enthusiasm. It may be that, because of the change in popular affairs, and of the familiarity of these animating songs, we may not look for the same emotional and powerful effects as in those days of new life in the Church,—days of novel manifestations in worship. In many respects the state of civil and religious society has changed. No human agencies nor efforts produce quite such effects now as were produced in those times and under those circumstances. Neither preaching, nor prayer, nor praise, though quite as earnest and devotional, brings about the same visible results. But they may as certainly produce great spiritual and religious

\* Brande's Ency., Art. Music.

results, different in their appearances and manifestations, yet the same in their essential characteristics, if now as formerly Christians pray and sing with the spirit and with the understanding also.

After this outline history of sacred music we refer to the duty of cultivating the science and art as one important part of public worship, as also an element of devotion and praise.

Scripture authority is abundant and clear. We have it in the forms of invitation, exhortation, precept, and example. The psalms are a volume of devotional songs, well adapted to praise; far more so as they appear in King James's version, than in the inharmonious versification used by the Scotch Presbyterians, the simple reading of which is enough to banish calm seriousness, or to excite the risibilities of one unaccustomed to their introversion and bad rhetoric. The psalms of David and Asaph were sung or chanted by the Levites, to which service in part they were legally devoted. One of the fathers of the early Christian Church (St. Ambrose) says that David was chosen by God, above all other prophets, to compose the psalms for public devotion. So David devoutly says,

"My heart is fixed, O God! my heart is fixed:  
I will sing and give praise.  
Awake up, my glory! awake, psaltery and harp!  
I myself will awake early.  
I will praise thee, O Lord! among the people:  
I will sing unto thee among the nations.\*" *Psa. lvi, 8, 9.*

and again:

"Praise ye the Lord!  
Praise God in his sanctuary!  
Praise him in the firmament of his power!  
° ° ° ° ° ° °  
Praise him with the sound of the cornet!  
Praise him with the psaltery and harp!  
Praise him with the timbrel and pipe!  
Praise him with stringed instruments and organs!  
Praise him upon the loud cymbals!  
Praise him upon the high-sounding cymbals!  
Let everything that hath breath praise the Lord!" † *Psa. cl.*

Rising to still higher enthusiasm, he not only calls on the angels and the tongueless sun and moon and stars to praise

\* Dr. Hibbard on the Psalms.

† Ibid.

God, but, throwing his thoughts into the hoped-for immortality, he says:

"Praise the Lord, O my soul!  
While I live will I praise the Lord;  
I will sing praises unto my God while I have any being." \* Psa. cxlvi, 1, 2.

Apostolic injunctions are explicit and to the point. The thoughtful and logical St. Paul exhorts: "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

In beautiful harmony with these fervent advices we may strongly infer, from our delicate and powerful *vocal* organs—from an *ear* and *soul* for music—the duty of cultivating the art, the spirit, and the power of holy song. Our vocal organs are more truly musical than any mechanism of art. And it is a sound principle that the will of God and a corresponding duty of man are clearly indicated by the human constitution; that is, what we have an ability to do, it harmonizing with the evident design of God, who thus formed us, ought to be done. Now God has formed the vocal organs, so that they are capable of the highest degree of perfection in executing the science and art of music. The direct and logical inference is, that they should be cultivated and used in his praise. Though all persons have not the same natural nor acquired power either in degree or in variety, yet all have the same organs. As to the delicacy and compass of the organs, there is doubtless the same diversity as in other faculties of our nature. Exceptions and diversities always and everywhere exist, and in this art not without adding to the variety, harmony, and power of music. Besides the vocal organs which characterize and ennoble man, he has a delicately sensitive *ear*, enabling him to catch and to nicely discriminate the wide variety of sounds of nature—of beast and bird, of the orchestral forest, of insects and water-streams, and of man. Of these sounds his mind immediately takes cognizance, and, by means of the voice, he gives utterance to them all in the highest style of music. So perfectly has God harmonized these powers that unite in man alone

\* Dr. Hibbard on the Psalms.

that they are each brought into service in executing and in appreciating the music of instrument and of voice.

But the greater faculties and more varied susceptibilities of the human *soul* furnish the best evidences that man is pre-eminently a musical being, and should therefore sing the high praises of God. In the most delicately wrought instrument, whether wind or stringed, there is no music, there is only a mechanical adaptation to it, or a fitness for it. Human intelligence and skill are required—breathing into it, touching its keys, sweeping its chords—in order to bring music out of it. But the soul is the seat and source of music and song. Our physical organs, exquisite beyond comparison, are but instruments of sound to take it in or to enunciate it. Mind is the player. Instead of being all reason, all intellect, all conscience, it has depths of feeling, tender chords of emotion, and a spiritual life, that make melody of heart, and give vent to audible utterances in the warble and trill of the tongue, in the clear and shrill tenor, and in the deep-sounding bass.

The influence of holy song and mellow music is known and somewhat appreciated by all. By its melody we are not only awakened and invited to receive the sentiments sung, but are moved to heroic deeds or to profound religious adoration and praise. Accompanied by an appropriate instrument, devotional song reaches the fountains of emotion easier and more effectively than does the simple articulation of speech, however truthful or eloquent. It is the *music* of rhetoric, of poetry, and of eloquence that gives to them any power beyond that of plain utterance. God has so formed us in harmony with the voices of earth and heaven that we may praise him with a clear voice and a glad heart; that, joining in with the universal chorus, we may move the souls of other persons, and that our own devotional feelings may find harmonious expression. Who is so dull as not to be tenderly touched by the melody of music? Whose heart is so hard as not to soften under the power of spiritual praise in song? In the light of these thoughts we see the importance and power of music both as a natural pleasure and accomplishment and as a divinely appointed means of cherishing and cultivating Christian virtues, and winning over to truth and piety the heart of the irreligious. An eminent statesman once said: "Let me make the

ballads of a nation, and I care not who makes its laws." He knew well the principles of soul-action, and how much more easily the people are swayed by the sentiment of popular songs than by statute laws. Now this marvelous power of swaying emotions, of controlling mind, and of doing good, should be cultivated and used for sacred purposes; for conveying to the heart the sublime, elevating, and holy truths of revelation, the tenderly affecting sentiments of the Gospel, the sufferings and the great reconciliation of Christ. In all the range of thought there are no themes that can furnish sentiments for devotional hymns more enrapturing than the fact and history of redemption. The song of "the Lamb that was slain and liveth again" is the hymn of the universal Church on earth, and the anthem of the redeemed in heaven.

One whose soul was attuned to holy song, invites:

O come, let us sing unto the Lord:  
 Let us make a joyful noise to the rock of our salvation.  
 Let us come before his presence with thanksgiving,  
 And make a joyful noise unto him with psalms.  
 For the Lord is a great God,  
 And a great king, above all gods.

\* \* \* \* \*  
 O come, let us worship and bow down:  
 Let us kneel before the Lord our Maker." Psalm xev.

We proceed to state from a scripture standpoint the proper manner and true characteristics of this part of divine service.

The great apostle, whose authority we have cited to authenticate the *duty* of this service, says, "I will sing with *the spirit* and with *the understanding also*." These two ideas, "with the spirit," "with the understanding," indicate clearly the characteristics and manner of devotional song and public praise. It should be understandingly done. Music is a science, a science to be studied and acquired, the same as any other, by intellectual effort. It is a study and an art. In this as in other things, practice makes perfect. A taste for it may be cultivated; a habit may be acquired. Being neither understood nor understandingly executed, both as to the sentiment sung and the art itself, it is inharmonious and unpleasant. And though an artistic perfection in the knowledge and execution of a piece may please a critical taste, it is by no means necessary to a degree of harmony and accuracy suited to wor-



ship. And yet we all know that tune, time, harmony, and melody are important to render "praise comely." Herein, then, lies the necessity of learning by note or by the ear, if we would sing to edification and without destroying the harmony of sounds or the melody of voice.

The only strong objection to promiscuous or congregational singing in the worship of God is, the masses of the people do not know how to sing so as to preserve in unison the primary elements of music. Perhaps it need not be so, and yet so it is. Most people can learn to sing, but from a want of interest, a want of effort, and from a neglect to practice what may be known, they are unqualified for engaging "with the understanding" in this accomplished, pleasing, and profitable part of divine service. There has arisen, therefore, an urgency for choir-singing conducted by those only or chiefly who, for some reason, devote the time and thought necessary to sing understandingly. And yet it is to be feared that these worshippers are not duly appreciated. Their time and talents and means are cheerfully devoted to this accomplishment, and their qualifications—which are personally gratifying—to this service, which is for the public good. From some they receive thanks; from more they receive criticism and complainings. With others they are wrongfully the subjects of jealousy and evil speaking. Sometimes they are jealous of each other, of their relative position, and of rivalry; but not more so than other amateur artists. Who has not learned that all artists, whether in painting, statuary, poetry, or in music, are delicately strung, are sensitive, have a high and nice sense of honor, and deserve, therefore, our admiration and encouragement, as they have a right to our forbearance? Left to themselves they will harmonize, or they will promptly separate. Most of choir difficulties, however they arise, are unwisely fostered. By all—by singers and by listeners—it should be remembered that sacred song is a part of divine worship, and is promotive of earnest devotion. A habit of it should be formed, and a taste for it should be cultivated. The chief design of a choir is to lead and control the audible harmony of the praise-service of the congregation.

The importance of singing "with the understanding" derives further and confirming evidence from the scope of the argument by the apostle in his advices to the Corinthian

Church: "Now, brethren, if I come unto you speaking with tongues, what shall I profit you except I shall speak to you either by revelation, or by knowledge? And even things without life, giving sound, whether pipe or harp, except they give a *distinction* in the sounds, [tunes,] how shall it be known what is piped or harped? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he a barbarian unto me. What is it then?" That is, what is the conclusion in reference to intelligible prayer and singing? The conclusion is given in these words, "I will pray with the spirit and with the understanding, and I will sing with the spirit and the understanding also." This definite instruction harmonizes with the teachings of the same apostle given to other churches: "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Colossians iii, 16. "Be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph, v, 19. The science of music should be so understood, and the art so understandingly and accurately performed, that it shall be a means of "teaching and admonishing in psalms and hymns." The singers should "speak to each other," and to the worshiping congregation, "in spiritual songs," which they cannot well do without a knowledge of music, a distinctness of utterance, an observance of time, and a preservation of harmony.

Another important element of sacred music, as a method and medium of praise, is *spirituality*: "I will sing with the spirit." By this we understand that it should be earnest and hearty, with the soul rather than lip-service, and under the influence of the divine Spirit rather than of the spirit of art alone. It is the religious spirituality of hymns and songs that renders them devotional and suited to worship. There is a devotion to the art and its pleasures by artists, but more than this is meant by the clause "with the spirit;" by which, indeed, the apostle means the *religious and spiritual* feature of praise-service—the same as "singing with grace in your hearts to the Lord," and "making melody in your heart to the Lord."

We now see that Church music, both instrumental and vocal, should be performed by those who both appreciate the sentiment—and enter into the spirit of the words sung who praise God with soul and life, with the understanding and with the spirit. Our hymns, consisting of penitential sentiments, devout prayers, earnest invitations, hearty resolves, pure doctrines, and fervent praise, are eminently truthful, spiritual, and devotional. And they only who understand and feel them, can truly sing them “with the spirit and with the understanding also.” Of this, as of every other part of divine service, intelligence and spirituality should be characteristics. “God is a spirit; and they that worship him must worship him in spirit and in truth.”

“At the origin of the world,” says the seraphic Payson, “all things were good, and all creation harmonized together. Angels began the chorus of praise, and the music of the spheres blended sweetly. Man was the terrestrial leader of this universal concert, and was furnished with natural and moral powers fitted for this work. His heart, in communion with God, was the seat of celestial melody, and his tongue the organ. All was love and harmony. But sin untuned the spirit-tongues of fallen angels. By one blow man’s corporeal part was unstrung. His soul now became silent and insensible to true melody. The mission of Christ and the advent of the Holy Spirit were designed to restore fully the harmony and song newly begun under the first promise of grace. Then again the angels swelled the anthem of praise. And to teach man this sacred song, ‘Glory to God in the highest,’ is the beneficent purpose of divine providence and grace.”

“Rejoice in the Lord, O ye righteous!

For praise is comely for the upright.

Praise the Lord with harp;

Sing unto him with the psaltery and an instrument of ten strings.

Sing unto him a new song;

Play skillfully with a loud noise.” *Psa. xxxiii, 1-3.*

From the general tenor of this essay it is natural to inquire what ordinances and provisions Church authorities have made on this subject. As to doctrines, the principles of government, and the order of worship, enough has been written even to dogmatism and controversy. But in reference to public praise,

so far as my knowledge extends, very little that is more than advisory, very little that is authoritative and directive, has been said. Choirs are left irresponsible; and their singing is too often capricious and self-pleasing rather than devotional. In the book of government of no Church do I find any carefully prepared and authoritative instructions on this as on other parts of public worship. Those in the Presbyterian Form of Government and in the Methodist Discipline are somewhat satisfactory. In the catalogue of the names of twenty-one homilies ordered "to be diligently and distinctly read in the churches by the ministers" of the Protestant Episcopal Church, there is not one on this part of service. In the Presbyterian "Directory for Worship" is a chapter entitled "Of the Singing of Psalms," that is worthy of being transcribed entire:

1. It is the duty of Christians to praise God by singing psalms or hymns publicly in the church, as also privately in the family.

2. In singing the praises of God we are to sing with the spirit and with the understanding also; making melody in our hearts unto the Lord. It is also proper that we cultivate some knowledge of the rules of music, that we may praise God in a becoming manner with our voices as well as with our hearts.

3. The whole congregation should be furnished with books, and ought to join in this part of worship. It is proper to sing without parceling out the psalm line by line. The practice of reading the psalm line by line was introduced in times of ignorance, when many in the congregation could not read; therefore it is recommended that it be laid aside as far as convenient.

4. The proportion of the time of public worship to be spent in singing is left to the prudence of every minister; but it is recommended that more time be allowed for this excellent part of divine service than has been usual in most of our churches.\*

From the fourth section we infer that "every minister" has some control of this part of worship. And yet from the *Form of Government*, chap. 9, of the *Church Session*, we see that the Session is charged to "maintain the spiritual government of the congregation," and "to concert the best measures for promoting the spiritual interests of the congregation."

The only other Church which, so far as I know, gives any special advices on this subject, is the Methodist Episcopal. The important question, "How shall we guard against formality in singing?" has five items in the answer, namely:

\* Confession of Faith, p. 425.

"1. Choose such hymns as are proper for the occasion, and do not sing too much at once." "2. Let the tune be suited to the sentiment, and do not suffer the people to sing too slow." "3. Let due attention be given to the cultivation of sacred music." "4. Let one or more be chosen in each society to lead the singing." "5. Exhort every person in the congregation to sing."\*

But in reference to any authority over this part of service, and to whom it is intrusted, not a word is said. How it is or why that the wisdom of the Church has not devised, put in form, nor authorized instructions more to our purpose, who can tell? Is it because the quadrennial Committee on Revisals have not taken it in hand? Or do the authorities wait, in this matter as in some others, for memorials from the societies, from the laity? The section entitled "The Spirit and Truth of Singing," is harmless, and has some point. But for any supervision and authority who is responsible? The injunctions and directions are explicit, though not full. But to whom are they addressed? To the preacher? Then why not say so? Are they enjoined on the "one or more chosen in each society to lead the singing?" Nothing of this kind is said. By whom are the "one or more to lead the singing" to be chosen? By the minister? A poor arrangement in an itinerant and oft-changing pastorate. By the people? Methodism knows of no such seat and source of authority. By the trustees of churches? No. And yet, strange as it may seem, these functionaries, to whom is committed the care of church property, do in some places, because forsooth an order is drawn on them for funds to pay the chorister and organist, take this responsibility! Does this right belong to the stewards? To them it might well be intrusted. Does it belong to the quarterly conference, a body of very little service in the present condition of our economy? No. The fact is, this matter of special legislation, like some others in our methodical economy, is left unmethodized. Should not this section be so modified as to give authority and direction to somebody; or should not authority and power be given *elsewhere* in the Discipline either to the preacher or to his officary? Some ministers claim authority over the choir, not only as to the behavior by each

\* Discipline, Part I, chap. iii, sec. 2.

member of it during the time of worship, but over its organization and duties; that the choirister, as truly as a class-leader, is his creature and servant. But for such a position there is assuredly no authority, except it be on the principle that whatever the clergy have not given to the laity belongs of right to them. Nothing of this is found among the "Rules for a Preacher's Conduct;" nor in the section entitled "The Duty of Preachers," nor among the "Duties of those who have the charge of circuits or stations." Almost every other subject is clearly lodged in the hands of somebody. On this there is a strange silence. From the varied and often sad experience of ministers, who, for any reason, have usurped the authority to dictate to choirs, and to settle their troubles *ex cathedra*—and from the unfortunate history of some of our Churches, and their appeal to episcopal decisions and interference, which by the way possess no authority in this matter—we judge that this whole subject should be more clearly defined. It is intimately related to the peace, prosperity, and spirituality of our Church. It is true there may be too much legislation; but not if of the right sort and to the point. Let the next General Conference wisely locate the requisite authority to control this part of worship, and the gain will be great.

In the arrangement effected of late between the Book Agents and Philip Phillips, Esq., who has the reputation of being the best music composer and singer of American Methodism, to take charge of the Musical Department of the Book Concern, and to keep our congregations and Sunday-schools supplied with fresh and attractive music, I see the beginning of a needed reform among us.

From what precedes we infer, 1. That all Christians who can should sing, either as members of the choir, or of the congregation. And we suggest that weekly rehearsals by the Church are as important in their place for the promotion of harmonious and intelligible praise in public worship as are weekly prayer, conference, or class-meetings for the promotion of personal and social piety.\*

\* Since writing the above I find the following sensible suggestions:

"What is the first step toward the introduction of congregational singing? We should provide hymn and tune books, and distribute them through every seat in the church.

"In such books how should the tunes be arranged for the spirit and measure of



2. It is inferred also that instrumental music accompanying the voice is not unlawful, nor in itself inexpedient in the praise-service of public worship. And yet much care and good taste should be used in the selection of instruments whose power and tone are suited to the human voice and to the place. Such are the organ, harmonium, viol, and flute, for the double purpose of leading and of concealing the defect of the vocalist.

3. It is a clear inference that any expense required to secure and maintain "praise that is pleasant and comely," either with choir and instrument, or without them, should be cheerfully borne by the congregation.

The hearty resolve of all Christians should be to "sing with the spirit, and with the understanding also."

Sacred music and devotional song, enunciating many and important religious truths, speak tenderly to the ear, persuasively to the heart, and powerfully to the conscience. Next to the word of God and prayer should this part of worship be held. It publishes God, to whom praise belongs, who tuned the living voice, gave harmony to sounds, and formed the hearing ear. It makes known the Saviour, who is worthy to receive honor and majesty—who redeemed us, "and washed us from our sins in his own blood."

the hymns? By placing three tunes on the left page, and six hymns on the page opposite, taking care that each of the six hymns is well adapted to each of the opposite tunes. One of the three tunes should be 'a good old familiar one.'

"How are we to awaken a general heartfelt interest in our hymns and tunes for praise? By holding, in connection with the church, (or prayer-meeting, where the congregation is small,) a singing-meeting every week for the purpose of learning new tunes, and for general improvement in music.

"How can congregational singing be the best and most practically carried out in our Church service? After reading the hymn let the tune be played by the organist in a plain, simple style, so as to designate the tune and its movement; then let the entire congregation join 'lustily' in singing. If there be no instrument in the church, let the chorister or the choir lead, and the whole congregation join in heartily."—PHILIP PHILLIPS, Esq., in the *Christian Advocate*, No. 2,084.

## ART. IV.—THE SURE TRIUMPH OF CHRISTIANITY.

PAST victories are justly regarded as pledges of future successes. We may not compare the work of Christianity with that of any human policy, for it is aided by a power and by modes of progress peculiar to itself. Yet it has endured so many conflicts, and so often repeated its conquests on hostile ground, that we are assured of its continued progress until the end. It is a system of truth fully tried. Both divine aid and intrinsic excellence insure its propagation. It has not lingered in the seclusion of the cloister or the study of the philosopher, but has already taken possession of the gates of enlightened nations, and elevated its standard in the view of millions degraded by darkness and idolatry. A long and eventful progression has culminated in results that seem, just now, to promise an era of vigorous activity; and the hope is warranted that it will ere long repeat the triumphs of its primitive prosperity.

The great work of Christianity is to "bring down the reign of anti-Christ, and to propagate the knowledge of salvation." It enlists in this service now not a few reformers, but many; not a few disciples, but multitudes of them; not a single college of apostles, but the whole Christian Church and its powerful agencies. Besides, the great Head of the Church is ruler over all the great movements that transpire. He can walk on the rolling billows as though they were solid ground. Political conflicts, and even the storms of war, will not interrupt but will accelerate the progress of his Gospel.

Has Christianity ever disappointed one prediction which divine prophecy has uttered concerning it? Look at its career! It began its march of triumph when it was without temples; without academic honors; without revenue; without names of worldly dignity. It was the proscribed religion in the Roman world; the victim of imperial oppression, of popular outcry, of philosophic scorn. Its votaries were outcasts from men. They were denied a place of rest, save in penal walls, the dungeon, or the catacomb. Yet Christianity then vigorously grew and expanded. It spread like living fire, and diffused as mysterious leaven, until its converts multiplied by

thousands, and province and empire yielded to its sway. Its circle of influence, at first comprising a few adherents, rapidly widened, until it became the firmest and strongest power throughout the Roman world. While everything else tended to decay, itself was still buoyant, fresh, and progressive; until, at length, the pride of the imperial eagle made obeisance to the majesty of the cross.

Christianity appeared in an age of letters, of arts, and of sciences. But these were not its arms, nor its instrumentalities. Its own divine Founder had put an honor upon *the preaching of the word* not accorded to any other instrumentality; had set the grand example of the proclamation of the loftiest truths to indiscriminate hearers; and had enforced his example in the command, "Go ye into all the world and *preach*." . . . With this vigorous and heaven-ordained instrumentality, Christianity opened to the world the promise of a new future and the pages of a better history. It reformed social systems; opened new channels of philanthropy; taught, even to the depths of society, a loftier morality; accelerated the progress of human freedom; and, through the cross, gave to dying men blessed visions of immortal life.

The systems of religion that prevailed were as old as the nation itself. Their ceremonies were mingled with the usages of society, and were sanctioned by the laws. Their creeds were recited while yet no book of the New Testament was written. But here we admire the peculiar power of the Gospel. It triumphed over the prejudices and superstitions of men. It was at once in conflict with the spirit of the world. It beat down the rites of paganism, and the revered sanctities of the Mosaic ritual. It was militant among the nations. It brought on earth an anomalous revolution, without secular strife or warfare, and gained victories of peace and righteousness by the preaching of Christ and him crucified.

Thenceforward has it pursued its grand design—no less than a vast unification of the nations into one imperial kingdom that is not of this world. Rulers and statesmen have ardently sought to solidify the elements of the particular nations to which they were severally attached; but Christianity alone

has revealed the true cosmopolitism. It proposes a great Commonwealth of all human-kind. It binds all men together by the universal law of love. It obliges them in allegiance to one prophet, priest, and king. Its code of law and morals is the *magna charta* of human rights and liberties in every land beneath the sun. The benignity of its reign eclipses the splendid glories of Grecian and Roman republics; and it secures its universal sway by beating swords into plowshares, and spears into pruning-hooks.

If we turn to the example of the most polished nations, what traces of barbarity are delineated on every page of their history! what ferocity in battle! what feelings of enmity! what cruelty and bloodshed! We find, there, that the path of glory lies through rivers of blood and the desolations of war.

But where the faith of Christ is adopted, ferocity yields to a beneficent spirit, generosity replaces resentment, barbarians become civilized, and enemies are made friends. And when Christianity shall gain the reins of universal empire in this revolted world, mankind, related to each other by one blood, shall be ruled by the great Lawgiver of the universe under a single law, expressed in a single word, and that word is—  
LOVE.

In the best enlightened countries where the Gospel has not been received, we find that the majority of men adhere to sensualism and materialism, while the noblest and best grasp at the chimeras of rationalism as the supreme good; and all are ignorant of the true grandeur of the soul; of its high prerogatives; of its primitive privilege of communion with God; of its restoration through the mediation of Christ; and of its wondrous eternal destiny.

Christianity comes to restore this lost knowledge; to impart this forfeited spiritual life; and to touch, with hues of heaven, new conceptions of the soul's immortal destiny.

This work has been going on well-nigh two thousand years. The tenderly beneficent spirit of the Gospel has, thus long, breathed upon the world. Wide has been the field of operations; powerful the obstacles overcome; vast the results achieved; and lasting the victories of many hard-fought contests.

A glance at a few of these conquests will indicate the progress that has been made. 1. In the primitive era of Christianity, it was necessary to lay strong and deep its immovable foundations. Its doctrines were unveiled, explained, and illustrated, by apostles, confessors, and martyrs. The truth, thus proclaimed, was violently opposed, and its advocates beaten and slain. But the flames of the last stake are now forever extinguished; and the essence of gospel doctrine has become everywhere the creed of the Church. She is now ready to leave the first principles of the doctrine of Christ and to go on to perfection. Nothing stands with such solid strength as the fundamental truths of the Gospel. The most advanced stages of Christian theology more and more conform to the primitive principles of Christianity as first enunciated by the Great Head of the Church and his apostles; and the truth, so long and so powerfully assailed, has at length vanquished controversy; while the faith of the united Christian world grasps, with all the ardor of true loyalty, the essentials of Christianity. This triumph is sung by angel bands.

2. In its progress, Christianity has also passed the scholastic trial. Union with it has been ardently sought by philosophy. Numerous questions on all points of theology were suggested. The tendency of the spirit of the schools was to appeal to dialectical tests; to reduce gospel precepts to dogmatic systems; to give a reasoning guide to the apprehensions of faith; to climb to the spiritual through rationalistic theories. But, keeping on its way, the Gospel pursued its work; and, by the foolishness of preaching, saved those who believed. It demonstrated that reason was only a blind leader beyond its sphere; and that heavenly truths were far above the reach of unaided human conception. One scholastic affirmed that "Christ's sacrifice effected man's redemption by virtue of an intrinsic quality," ("*ex insito valore* ;") another school maintained that "redemption was only a consequence of the counsel and design of God, who had attached the redemption of man to the price of Christ's sacrifice." The Gospel still announced with simplicity and living power, to all who believed, "Christ Jesus came into the world to save sinners;" "He gave his life a ransom for many;" and upon this field the Gospel is more than conqueror. It proclaims the atonement of Christ as

*a great fact*; and calls upon all the world to wonder, believe, and be saved; to adore, without attempting to sound the depth of the mystery.

3. Christianity has also passed the era of the Reformation. No hierarchy shall ever again obscure its light and truth with traditions or theses of man's invention. The great principle of the Lutheran Reformation was, to render to the word of God alone infallibility of doctrine. That word is now forever enthroned far above all words of man. The Gospel is the rock of truth, human theories are but quicksands. The Gospel teaches that man, by nature, is in a state of alienation from God; that there is no power in himself, in priest, or in the Church, by which he can be brought into communion with the infinitely holy One; that salvation is attained only through the blood of Christ, by faith; that even this faith is, indirectly, the gift of God, man being enabled to exercise it by the aid of the divine Spirit. Salvation is, therefore, not of man; nor can he pay any price to purchase it. Dogmas of men will pass away; the truth of God will forever endure; and in an age of light, of letters, and the press, and while the divine Spirit moves upon the mighty deep of the soul, all the forces of error can never successfully resist the advance of truth, much less overthrow it; but it will ever have free course and be glorified.

4. Christianity has escaped from the fatal error of intolerance and persecution as means of propagating its doctrines. The best reformers seem to have been tinctured with this error. Luther and Calvin were not averse to it when they condemned the tenets against which it was directed. Cranmer, reckoned afterward among the martyrs of the English Church, entreated his youthful sovereign, Edward VI., to doom to the stake some persons for their opinions, because, as he thought, they were contrary to the essentials of Christianity. Jeremy Taylor was called the champion of toleration, yet see him "considering what sects ought to be tolerated." In England, during the reign of Elizabeth, intolerance and persecution were directed against the Puritans—men of conscience and religion—who differed with their countrymen chiefly on points of form and ceremony. The same measures were resorted to in Scotland against the Presbyterians, and all who would not



submit to the arbitrary sway of prelates. But there is now no more proscription, banishment, and death, for opinion's sake. Spiritual despotism has been battled down. A common sentiment enforces full toleration throughout Christendom. Everywhere in Protestant America and in Protestant Europe all may freely hold and disseminate their religious opinions, provided it be done in a manner not hostile to the peace or security of society. The light of Christianity has so reformed the sentiments of men, that in the Church and out of it, liberty of religious opinion and worship is generally defended. If there remain a vestige of the barbarous error of intolerance, it must be sought for amid the relics of tottering Rome.

5. Still another victory has been gained. It is that of religious liberty and full political toleration. Christianity no longer seeks for its warrant of promulgation in decrees of sovereigns or acts of Parliament. The individual conscience is above them all. The ministering of God's word no longer belongs to princes. Bishops are now something more than lieutenants of a temporal king. Yet the yoke of imperial servitude and alliance was not thrown off until after long years of contest, heroism, sacrifice, and trial. The statute book under the Tudors and Stuarts for half a dozen generations is filled with acts, aiming, as it is expressed, "to abolish diversity of opinions," and denouncing the penalties of fine, imprisonment, rack, and stake, against nonconformists. A mere allusion to the courts of the Star Chamber, High Commission, and other inquisitorial tribunals, that have hunted down peaceful men and women, and shamed the liberties of England with barbaric and cruel punishments, will suffice to illustrate our position. But religious liberty and progress are now moving on hand in hand, without fear of the interdict of the civil authority; and ever since the pilgrims came to our shores to inaugurate the independence of conscience, and to nourish, by heroic blood and saintly tears, the tree of civil and religious liberty, that tree has been striking down its roots deep and strong, while it has gathered bloom from the light, strength from the storm, and the ends of the earth have sought shelter under its shadow.

The all-revealing rays of the Gospel have thus chased the darkness away. "As the lightning cometh out of the east and

shineth even unto the west; so shall also the coming of the Son of man be." Already we have reached the era of light and activity.

We may study these facts, and many others connected with the progress of Christianity, and shall find that time's great epochs have often changed to mark its advance; that all events, as they transpire, are but a providential procession, marching on to aid the final triumph of the Gospel. "They march, too, in the beat of time, preserving their right order, and appearing, each, just when it is wanted, not before or after."\* The rise and fall of empires, the march of civilization, the government of nations, and, in short, all the affairs of men, are made to subserve the interests of Christianity, and are guided with direct reference to the final ascendancy of Christ as the head of that kingdom which is not of this world.

We perceive that man has been allowed the attempts upon Christianity to destroy it at the beginning; to make it wiser by philosophy; to make it more worldly by ceremonious dress and human tradition; more noble by regal patronage, and more secular by political alliance; but do we not plainly discover that all these circumstances, so apparently antagonistic to Christianity, have not, in fact, been fatal to its success! On the Church of Christ they have had little power, except to strengthen and unite it. The risen Saviour declared, when about ascending to reign over his kingdom, "All power is given unto me in heaven and in earth." This power "penetrates all depths of matter, heaves in the roll of the sea, administers back of thrones, tempers the courses of history,"† and turns and overturns, till He whose right it is shall reign.

"Through the harsh voices of our day  
A low, sweet prelude finds its way;  
Mid clouds of doubt and creeds of fear,  
A light is breaking, calm and clear:

That song of love, now low and far,  
E'er long shall swell from star to star;  
That light's the breaking day, that tips  
The golden-spined Apocalypse."

Nations are beginning to awake from the sleep of ages, and to bathe their eyes in the beams of the Sun of righteousness.

\* Rev. H. Bushnell, D. D.

† Ibid.

Pilgrims that have wandered long in the deserts of earth, are nearing the Canaan of their hopes. Pagan tribes are learning a new song, and shall soon lift the choral of the redeemed, when this world shall be given to Him whose cross shall be the theme of every tongue and the object of every eye.

“With anthems of devotion,  
Ships from the isles shall meet,  
And pour the wealth of ocean,  
In tribute at his feet;  
For Christ shall have dominion  
O'er river, sea, and shore,  
Far as the eagle's pinion,  
Or dove's light wing, can soar.”

The prospect of that ultimate glory has kindled into rapture the vision of prophets; it has animated the songs of the Church in all ages; it was gazed on in death by the Son of God, when he endured the cross and despised the shame. If we could see with clearer sight we should discover that this wide earth where we dwell is a vast Patmos, over which are opening glorious visions of the kingdom of Christ when he shall reign from pole to pole, and love's final revelation—its blest Epiphany of triumph—shall break forth, like hidden flame, from the reclaimed affections of a converted world.

In a gallery of paintings collected and owned by one of the merchant-princes of the city of New York,\* there exists a representation of the final scene in the conquest of Granada. With all the insignia of triumph and glory the Castilian sovereigns, as described by America's favorite writer, are proceeding to take possession of the ancient city of the Moors, with its mosques and temples and the gorgeous palace of the Alhambra. The sighing Moors sadly retires. Royalty, followed by a triumphant host, is passing up the hill of martyrs toward the lofty arch of the great gate of justice, where the keys of the city and of its treasures are to be delivered. A splendid escort of cavaliers, in burnished armor, leads the advance. Princes and dignitaries, glittering with diamonds, and clothed in purple, adorn the procession. A noble army follows in shining columns with flaunting banners. Warriors with tossing plumes and glittering steel heighten the display;

\* Marshall O. Roberts, Esq.

while with the squadrons of the army advance a band of released Christian captives, who have languished long in Moorish dungeons; but who, now liberated, are clanking their broken chains in triumph, shedding tears of joy and singing hymns of jubilee.

Christianity is marshaling its hosts for a conquest of greater grandeur than earth has known. Its day of victory draws nigh. The great procession of triumph marches to the final jubilee. Royalty and princes move with its squadrons. Bands of delivered captives swell all its ranks. Their songs of rejoicing are wafted across continents and seas. The king of Zion shall appear in her midst, while her banners wave from every hill of martyrs. This earth, awhile revolted from God, shall surrender to his Son its temples, and treasures, and thrones. All humanity will hail the glory of that day; all humanity take up its shout of joy; and while the lambent flushes of the radiant sky blend with the richer reflections from wings of celestial choirs descending near to earth, the harmonies above and beneath shall commingle in one song: "Alleluiah! the Lord God omnipotent reigneth;" for "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

---

ART. V.—AN ITALIAN REFORMER; JEROME  
SAVONAROLA.

AMONG the numerous heralds of religious and political reform who arose during the fifteenth century, perhaps the memory of none has suffered more injustice at the hands of posterity than that of the Florentine reformer Savonarola. Regarded by his personal friends as an almost inspired and miracle-working saint, he has been branded by his foes as a demagogue priest, a hypocritical deceiver, and a deluded fanatic. In subsequent ages he has been praised or blamed, according to the different standpoints from which writers have respectively viewed him. Hailed as a herald of the Reformation by Luther and Beza, he is judged very unfavorably by Bayle and Roscoe; though the disfavor of the latter may be accounted

for from his partiality to the tyrant Lorenzo de Medici. More recently still, and since the political regeneration of Italy, the life of Savonarola has been the subject of renewed examination—in Italy by Villari, in France by Benoist and Perrens, and in Germany by Rudelbach, Hase, and the unfortunate Lenau, which latter has made him the subject of an immortal epic. Of these more recent and, doubtless, juster views of the character of this great Italian, we propose in this article to give a rapid outline, for which we are chiefly indebted to Herzog's Real Encyclopedia, Michelet's *Rénaissance*, and the *Revue des deux Mondes*.

Born of a noble family in Ferrara, September, 1452, he received the best education his age afforded, and was destined to the medical profession. But the study of Thomas Aquinas, and the spectacle of moral depravity and of reviving paganism which Italy presented in the time of the Medici, made a powerful impression on his deeply religious temperament, and determined him to a different career. While yet a child he loved solitude, and avoided the gardens of the ducal palace where the youth were accustomed to resort for recreation. In his twenty-second year, induced by his growing horror at the depravity of the Church and society of Ferrara, he fled from his paternal roof and took shelter in a Dominican cloister of Bologna. Here in seclusion and meditation he hoped to find peace and safety for his soul.

This step is very similar to that of Luther in entering the cloister at Erfurt. In neither case was there, as yet, the least tendency to dogmatical reformation; it was simply a desire to flee from temptation, and cultivate personal virtue. Writing to his father two days after his arrival at Bologna, Savonarola said: "I could not endure the fearful godlessness of the great mass of the Italian people. Everywhere I saw virtue despised and wickedness in honor. When, in answer to prayer, God condescended to show me the right way, how could I resist? O, blessed Jesus, let me rather a thousand times suffer death than oppose myself to thy will, or show myself unthankful for thy goodness." He then prayed his father to forgive him for a step which had cost him many bitter struggles, and begged his mother for her blessing.

Desiring at first to become a mere lay brother, his superiors,

however, soon discovered his uncommon talents, and directed him to the study of theology. Called before long to the duties of teacher, he expounded with great eloquence and zeal, the works of Augustine, of Thomas Aquinas, and especially the Bible. This latter he knew almost by heart, and confessed often, that to it he owed all his light and comfort. In particular was he fond of the Jewish prophets and the Apocalypse, a fact that goes far in explaining how, under the sway of deep feelings and a vivid imagination, he gradually came to believe himself as almost inspired. His early attempts in the pulpit were not very successful. At one time, under deep discouragement, he resolved to give up preaching altogether. His renown for learning had spread abroad, however, and about the year 1490 he was called to Florence and connected with the cloister of San Marco. This is the proper beginning of his efforts for political and religious reform. His two ruling thoughts were, the reformation of the Church, and the freeing of Italy.

Lorenzo de Medici was now at the zenith of his power. All his foes had died in prison, or were languishing in exile. In the midst of profound peace, the Florentines thought only of pleasure and shows, and seemed to have forgotten even the name of liberty. And yet Florence still bore the title of republic. In the fourteenth century it had surpassed all the other Italian states in power, wealth, and the arts. In the next century there arose a rich and talented merchant family, the Medici, who attained finally to princely power, and made of Florence the central point for the culture of art and classical literature. Cosmo de Medici, the Rothschild in wealth of his day, was the first of the family who exercised unlimited sway. Having guided the state for thirty-four years, he died in 1464, and was succeeded, after the short rule of his son Peter, by his grandson Lorenzo the Magnificent, in 1469. Glorious as was this period for art and letters, it was nevertheless, morally considered, a period of all-pervading and almost pagan depravity. As at the close of the Reign of Terror in France, so also here all the aspirations of the Florentines were turned in the direction of sensual and esthetic gratification. Debauchery walked abroad in open day, intrigue and murder abounded, and all religious faith seemed to have perished. The sole activity was



in the collecting of manuscripts and specimens of ancient sculpture. Lorenzo, (such was the general tenor of his daily life,) after signing the death sentence of some friend of liberty, or transacting other state business, would repair to his celebrated Platonic academy, where litanies were drawn up in honor of Socrates, or petitions sent to the pope for the canonization of Plato, and there discourse pompously of the beauty of virtue, and of the immortality of the soul. Then plunging into scenes of revelry and indulgence he would come, when wearied, to repose in the gardens of San Marco, and listen to a lecture on Art by Benvenuto Cellini, or Michael Angelo. If such was the ordinary life of the chief of the state, how much more gross was that of the uncultivated masses!

Such was the condition of things when the austere and earnest Savonarola began his lectures in the cloister of San Marco. The throng of auditors becoming too great, he changed the locality of his teaching from the cloister garden to the church, and began, in the presence of a great multitude, his exposition of the Apocalypse. His constant theme was, "The Church must be purified." In view of the fearful depravity of Florentine society, he predicted speedy judgments upon both rulers and people. While showing the shallowness and insufficiency of the secular culture of the day to meet the wants of the soul, he cried aloud and unsparingly against the corruption of the clergy and the Church. "Your sins," said he, "make me a prophet. As yet I have been but as Jonah warning Nineveh; but I tell you, unless you heed my words, I will become a Jeremiah denouncing and bewailing the desolation of Jerusalem; for God will reform his Church, and that has never taken place without blood." Without any intention of a dogmatic change, he aimed more especially to work a moral renovation, and this cause he came finally to associate intimately with the restoration of the political liberty of the state. Though carrying to excess the monkish virtues of poverty and renunciation of the world, he insisted more especially on those doctrines which were afterward elevated to their true place in theology by the Protestants, namely, that the Scriptures direct us not to the virgin and the saints, but to Christ; that priestly absolution in itself is worthless; and that salvation proceeds from a confiding surrender of the heart to

the Redeemer. Still, the preaching of Savonarola was rather that of a theocratic prophet than that of a modern pastor. "The Divine Word from the lips of Savonarola," says Mr. Roscoe, "descended not among his audience like the dews of heaven; it was the piercing hail, the sweeping whirlwind, the destroying sword."

A year after his arrival in Florence he was chosen prior of San Marco. Contrary to the general custom, he omitted, on the occasion, to pay his respects to Lorenzo de Medici. He feared the friendship of this gifted man, and regarded him as the chief obstacle to the moral renovation of the people, and to the restoration of liberty. In vain Lorenzo resorted to every means—to politeness, to cunning, to bribery—to win over the respected and influential monk. In his last sickness, when remorse was preying on his soul, knowing the hypocrisy and venality of most of the clergy, he finally bethought himself of the austere and honest Savonarola, and sent for him. Several special crimes lay heavy on the soul of the dying man; these he wished to confess. Savonarola, seated at the foot of his bed, strove to calm him and awaken hope. "God," said he, "is good; God is merciful." After a pause he continued, "There are three things necessary: first, to have a lively faith in the mercifulness of God." "I have it," said Lorenzo. "Second, to order the restitution of all unjustly obtained money." After some hesitation he bowed assent, and waited with visible anxiety for the next requirement. "Third, to restore liberty to the people of Florence." At this the tyrant, summoning all his remaining force, shrugged his shoulders with an expression of supreme disdain. Whereupon Savonarola turned away from him, and he expired a few hours afterward. He was succeeded by his son Peter, April 8, 1492, a person lacking in shrewdness and moderation. The same year the notoriously wicked Borgia mounted the papal throne with the title of Alexander VI. At first Savonarola submitted to the government of Peter. Still he continued to preach against the wickedness of the tyrants of Italy. "I tell you," said he, "a storm will come which will shake the mountains; over the Alps will there march into Italy one like unto Cyrus of whom Isaiah writes." In this he seems to have anticipated the Italian expedition of Charles VIII. of France, which, however, resulted

in no good to Italy. From the eloquent and popular discourses which he delivered about this time, we take, as a specimen of his manner, the following short extract :

I would fain keep silence, but I cannot, for the word of God is in my heart like a burning fire. If I yield, it would consume the marrow of my bones. The princes of Italy are sent for a scourge. Behold them laying nets for souls. Their palaces are a resort of beasts and monsters; I mean that the wicked of all sorts are there, indulging their evil desires and passions. But go to Rome! Among the high prelates, poetry and declamation have taken the place of religion. In their hands are Horace and Virgil; from these they learn to guide souls. They govern the Church by astrologers, who foretell to them the hour when they are to parade on horseback, or attend to some other such trivial function. Externally their Church is beautifully furnished with gold and gems, with magnificent ceremonies and precious mitres; but must I say it? in the primitive Church the vases were of wood, and the prelates of gold. The prelates of Rome have instituted among us the feasts of Satan; they believe no longer in God, and make a mock of the mysteries of our religion. Arise, O Lord! why sleepest thou? Come and deliver thy Church from the hands of demons, tyrants, and wicked priests! O Rome, prepare thyself; the chastisement shall be terrible! Thou shalt be girded with iron, and be made to pass by the sword, the fire, and the flame. If thou desirest to be healed, renounce thy habitual food—thy pride, thy ambition, thy luxury, thy avarice; for such food is hastening thee to death. But when the anguish and the tribulation shall come, they will desire to turn to the Lord, but will not be able. O Italy, there shall come plague upon plague; the plagues of war, and famine, and pestilence; there will not be enough to bury the dead. The dead shall fill the houses, and the buriers shall traverse the streets, crying: Bring out your dead! and shall heap them on cars, make mountains of them and burn them. In the streets they shall cry, Who has dead ones? Who has dead ones? And the people shall answer, Here is my son, here is my brother, here is my husband. And still again shall they cry, Are there no more dead? Are there no more dead? O Florence, O Rome, O Italy, the time for song and feasting has ceased! You have done evil, and you have been scourged; the sword has come. Repent, therefore, do alms, pray, and remain united. O my people, what have I desired but to see thee saved? O Saviour, I turn to thee who diedst from love for us! pardon this people of Florence which turns to thee.

But this or any other single passage can give but an imperfect notion of the irresistible power of the eloquence of Savonarola.

In August, 1494, the anticipated Cyrus seemed to have come. Charles VIII. of France marched with his army across

the Apennines, not to free Florence, however, as Savonarola hoped, but to take possession of Naples. The subserviency of the government to the French so enraged the people of Florence as to occasion the flight of the family of the Medici. Though the senate declared the fugitives to be traitors, and set a price on their heads, still their adherents in Florence were yet numerous and powerful. At this juncture Savonarola called an assembly of the people in the great cathedral to consult for the welfare of the state. By general consent he was chosen as lawgiver of Florence. As a basis for the new order of society he required four things: that God should be feared, that each should prefer the good of the republic to that of himself, that a general amnesty should be proclaimed, and that a council should be established like that of Venice. Though not opposed to monarchies, he was convinced that Florence should be a republic. "God," said he, "desires to be thy sole king, O Florence, even as he was, of old, king of Israel." As a reason for giving an amnesty, he said, "The nearer a kingdom is to God so much the more is it spiritual and strong. But no one can have communion with God, who is not at peace with his neighbor." On hearing these sentiments the people cried out: "*Viva Christo, viva Firenze!*" and intrusted the enthusiastic preacher with the organization of the government according to his theocratic ideal. With the details of the constitution, however, he did not busy himself; his position was rather that of a judge in Israel, or of a Roman censor with dictatorial authority. He acted as the representative of Christ, the organ of the theocratic republic; guided it with his counsel, and breathed into it from the pulpit his own moral and religious earnestness. In fact the pulpit was his throne. It is admitted generally, and even by the unfriendly Macchiavelli, that for the period of three years his influence over the people of Florence was extraordinarily great.

With the new form of government a new spirit came over the people. Unjustly obtained property was restored; deadly enemies were reconciled; Christian love spread like fire to all ranks; secular plays, gaming, horseracing, ceased; influenced by ascetic views, many women left their husbands and retired to cloisters; popular songs gave place to the hymns of Savonarola and his scholar Benivienti; the great painter, Fra Bar-

tolomeo, threw his nude figures into the fire; fasting became a mania; the eucharist, formerly partaken of scarcely once a year, was now the daily food of the souls of the faithful; and multitudes of anxious hearers crowded to the preaching in the cathedral, over the pulpit of which was inscribed: *Jesus Christ, the king of Florence*. A contemporary said, "The whole people of Florence are become mad out of love to Christ." "And yet," answered Savonarola, "this madness for Christ's sake is the height of wisdom." Among the curious institutions of the new government were, what was called, the juvenile inquisitors. It was their business to slip into houses and seize whatever seemed to them of a sinful character—cards, bad books, musical instruments, unchaste pictures, and devote them publicly to the flames. To supply the place of the sinful pleasures to which the Florentines had so long been accustomed on the carnival, Savonarola undertook to give to their festival a color which should be moral and instructive as well as amusing. Some scenic representation, an allegory, the cortege of a Roman emperor, a pagan apotheosis, or the triumph of death was given. In the latter spectacle, the car of death was drawn by black oxen covered with gilded skulls and white crosses; the skeleton, with the scythe and hour-glass, stood erect on the car, surrounded by open graves, out of which other skeletons arose and poured forth in Italian verse sinister predictions, such as:

Così morti vedrem voi.

"We were once as you are, but you shall be as we: we are dead as you see; some day we will see you dead likewise." As the car advanced, it was surrounded and followed by thousands of children in white, and of adults dressed like children, singing or improvising Christian songs, and engaging in holy dances. To some objections to these sacred amusements, Savonarola responded by alluding to the dancing of David before the ark of the covenant, and to the seeming excess of the apostles at pentecost.

But this sudden religiousness of the people of Florence was of unhealthy and premature growth. The work was not deep and radical. It was a conversion of the affections rather than the convictions. It was the mighty personality of one grand active soul breathing itself into the multitude of easily excita-

ble and passively receptive ones. It was, therefore, destined to abate in power, and perhaps pass away entirely, as soon as its originator should lose his prestige or pass from the stage of action. And, in fact, the naturally frivolous spirit of the Florentines soon reacted against the ascetic system, and entered into a league with the pope to the downfall of Savonarola.

Designing to make Florence the center of a general Church reformation, the monk of San Marco had boldly attacked the evil in its headquarters, in the person of the shamelessly wicked Pope Alexander VI. These two diametrically different men could not long remain in peace at the head of neighboring states. The cunning pope tried at first to bring Savonarola to silence by bribery, by offering him the archbishopric of Florence and a cardinal's hat, but received in reply only, "I desire no hat nor mitre, neither great nor small. I desire only that which thou hast given to thy saints, namely death and a crown stained with my own blood." And how soon was the noble man to receive this terrible crown! The pope, foiled in every attempt to entrap the reformer, now issued, in the autumn of 1496, a brief, interdicting to him all preaching until he should be tried and exculpated from charges of heresy which now lay against him. At the same time the Franciscans, jealous of the Dominicans, to whom Savonarola belonged, brought against him the further charge that, being a professed soldier of the Lord, he yet busied himself with worldly and political affairs.

For a while Savonarola yielded and ceased to preach, but soon overpowered by the love of God and of his flock, he mounted the pulpit and gave free scope to the pent-up feelings of his great heart. Entangled in the chains of the papal system, he sought to justify his conduct without breaking with the authority of the Church. The pope was doubtless misinformed, for surely he could not wish to smother the voice of Christian love. Here is an example of the casuistry to which Savonarola was reduced :

Who has forbidden me to preach? You say, the pope. I answer, that is not true. But here are the papal briefs. I assert that they are not from the pope. You say the pope cannot err. That is true, but equally true is the proposition that a Christian, so far as he is a Christian, cannot sin; and yet many Christians do sin because they are men. Even so the pope, as such, cannot



err ; whenever he errs he is not the pope ; if he commands a wrong act, he does not command it as pope ; consequently the wicked brief is not from the pope, it is from the devil. I must preach because God has thereto sent me.

But the evil days for Savonarola were drawing near. The wicked pope finally struck a sensitive chord—the avarice of the Florentines. Charles VIII., from whom so much had been hoped, did no good service to Florence, and soon returned to France. Florence, by still holding fast to the French alliance, awakened great displeasure among the other Italian states ; and these, with the pope at the head, formed a league against Florence. In addition to this came, in June, 1497, the scourges of pestilence and famine, against which Savonarola had no remedy except the sacrifices of good works. The party of the Medici at this juncture made an attempt to recover their power, and failing, three of the chief conspirators were summarily put to death. The blood avengers of these, now so threatened the life of Savonarola, that henceforth his attendants escorted him in arms to and from the cathedral. On one occasion his sermon was interrupted by a tumult. When the pope heard of this state of things he deemed the happy moment arrived for crushing the reformatory monk. In October, 1497, he pronounced Savonarola excommunicated, forbade all Christians to associate with him, and even threatened to interdict the rites of the Church to the whole population of Florence if they would not utterly forsake him. Moreover, he declared that in case the bull of excommunication was despised, he would authorize the confiscation of all the merchandise of Florence then in foreign territory. This appeal to the covetousness of the Florentines was successful, and henceforth all that was needed was a mere pretext for sacrificing the man for whom a few months previously the fickle populace would, almost to a man, have offered up their own lives.

In defiance of the excommunication Savonarola entered the pulpit, denied the charge of heresy, declared the papal bull null, and appealed from the earthly pope to the divine Head of the Church. He then wrote to all the sovereigns of Europe, asking them to call a general Church council for the reformation of the Church, and for the removal of the wicked man who then pretended to be pope. But though acting with this

external boldness, he nevertheless was convinced that the day of his death was close at hand. Deriving inspiration from his perilous situation, he resolved to cry aloud with his might so long as his voice was not quenched. Under an oppressive consciousness of the terrible infamy of the lives of the high dignitaries of the Church, his words took almost the prophetic flight of an Isaiah. From the *Renaissance* of Michelet I extract the following sentences uttered by Savonarola about this time :

I tell you God is irritated at the corruption of the Church. The angels on their knees cry out to him, Strike, strike ! The orphans and widows weep, and exclaim, We are devoured ; we can no longer live ! The whole Church triumphant say to Christ, Thou hast died in vain ! Heaven is beginning the assault ; the saints of Italy are on the side of her foes. It is they who have saddled the war horses. The Lord is assembling the saints for the battle. But whither are they going ? St. Peter, hastening, cries out, Against Rome ! against Rome ! St. Paul and St. Gregory exclaim, To Rome ! to Rome ! and behind them are marching the Sword, the Pestilence, and Famine. St. John and St. Anthony say, Down, down with Florence. St. Mark says, Let us hasten against that proud city of the waters. O cruel and fatal hour ! Woe to those who shall then be alive ! It shall rain tempest, and fire, and flame. There will be cries and agonies which cannot be uttered, and heaven itself will be disturbed.

But in the midst of these presentiments of evil for Italy, Savonarola exhibits a sublime unconcern as to his own fate. Says he :

If you ask me in general what shall be the end of our contest, then I answer, *Victory* ; but if you ask me in particular, I answer, *Torture and Death*. But this is our gain, this is our recompense. When you shall see me dead let it not trouble you. Others like me have perished before me. Before my words become a truth for the world the blood of many must needs be shed ; but for each who is put to death, God will raise up seventeen in his place.

Though speaking thus with such seeming superiority to human nature, still his heart felt the anguish of profound disappointment. Though his intimate friends redoubled their fervor, yet he felt that the masses had grown cold in their love. To this sadness he gave, with the Italian simplicity, free expression in his last sermons. He exclaims, almost murmuring :

O Lord, has thou not deceived me ? I have made myself a curse for thee, and thou hast made me the mark for the arrow. I asked of thee that I might not have to govern men, but thou hast willed the contrary. I rejoiced only in peace, but thou hast

brought me into these troubles of which I had no knowledge. I have entered upon this vast sea, but how shall I again reach the shore? O ungrateful Florence! I have done for thee what I would not do for my own brothers. What have I done to thee, O my people? Alas! alas! crucify me, stone me to death; I will suffer all things for my love for thee.

But if we except these slight sacrifices to human weakness, the last days of Savonarola were untarnished by any unworthy shrinking.

Finally the long-watched-for pretext for his ruin was found. In one of his excessive and highly figurative transports of eloquence, he had invoked the Lord to consume him with fire from heaven if he had preached anything but the truth. At this his foes conceived the plan of challenging him to sustain his cause by an appeal to the fiery ordeal—that last but presumptuous test to which honest Christians resorted in the middle ages for the solution of doubtful questions, believing that God would interpose miraculously in support of the just cause. For this purpose they selected for their champion one of those insane fanatics with whom the middle-age cloisters abounded, who had declared himself willing to sacrifice his life if thereby he might rid the Church of so great a heretic as Savonarola. “If he is a saint,” said he, “let him dare to enter with me into the midst of the ardent flames. I shall be burned to death, but he also; and charity teaches me to purge the Church of the terrible heresiarch, even at this price.” Savonarola, for his own part, declined the ordeal, but whether from a fear that it was presumptuous or from other reasons, we know not; but one of his warm friends, Domenico Bonvicini, insisted so earnestly on accepting the challenge in his stead that the perplexed reformer finally yielded assent. The infamous and atheistical pope wrote a letter heartily approving of the procedure.

On the morning of April 7, 1498, the chief public square of Florence was surrounded by an immense multitude gathered from all parts of Italy; even the roofs of the surrounding edifices were crowded with expectant beholders. In the midst of the square, and on the sides of a platform five feet high, ten feet wide, and eighty feet long, extended two long rows of wood and fagots which had been drenched with oil and pitch. It was through the entire length of the narrow two feet wide passage which separated the ranks of wood that when the

raging flames were at their height the two champions were to pass, the one immediately behind the other.

Finally, at the head of torch-bearing processions, coming from opposite quarters and chanting the psalm beginning, "*Let God arise ; let his enemies be scattered,*" appeared the anxiously awaited champions—the one inspired by dark suicidal self-abnegation, the other by a childlike but misguided confidence that God would work a miracle in support of the truth. But now, just as the flames begin to rage along the terrible passage, difficulties were raised by the Franciscans, the partisans of the pope. They declared that Domenico was perhaps a sorcerer, and bore on his person some charm. On their persistent demands he was compelled to denude himself and put on clothes of their own selecting. Then Savonarola, advancing, placed in his hands the consecrated elements of the eucharist. "What!" exclaimed the Franciscans, "do you expose the Lord's body to be burned? What a scandal! What a stumbling-block to the faithful!" But Savonarola would not yield, insisting that his friend expected to be saved only through the sacred treasure which he bore. During the discussion, which occupied some hours, the anxious multitude which had crowded the square and covered the house-tops since early dawn had grown weary, and now, under the stimulus of deferred expectation and hunger, were clamoring for the horrid spectacle. At this juncture a sudden and powerful rain-storm set in, so that in a few minutes the assembled multitude was thoroughly drenched, and the hungry flames put out ; and at last, night having arrived, the presiding officers dismissed the chagrined and cursing multitude.

Savonarola was lost. The whole weight of the popular disappointment and fury, unjustly enough, was thrown upon him. The charm of prestige once dispelled, the fickle populace, without culture and without conviction, quickly drifted from the extreme of reverence to that of contempt and deadly hate ; though the real friends of the fallen reformer remained true to the last. On the very evening of the disappointment, Savonarola owed it to a military escort and to the sacrament which he bore in his hands that he did not fall into the hands of his foes. On the next day, Palm Sunday, his political opponents streamed in arms to the cloister of San Marco, and in

the evening began an assault which lasted till midnight. Finally Savonarola, who, disdaining all earthly weapons, had lain all this time absorbed in prayer, came forth and gave himself up to his foes, and was dragged to prison. Two hundred of his partisans were now expelled from the great national council, and himself handed over to an extraordinary tribunal for trial. Seven different times during Holy Week was he stretched upon the terrible rack of torture. Of what he uttered in this dark secret chamber, when writhing in the jaws of worse than death, we know nothing certainly except this heart-rending shriek which pierced the walls: "*It is enough ; O Lord, take now my soul.*" Cast a second time into prison, he threw himself wholly into the arms of God, and wrote a beautiful exposition of the fifty-first psalm. The pope, having asked in vain that Savonarola be sent to Rome, now appointed a clerical commission to try him on the part of the Church, and is said to have declared that he must die, even if he were a John the Baptist. According to the report of both trials he is said, whether truly or not no one knows, to have confessed to faults while in the iron teeth of the rack, which, as soon as he was released he boldly disavowed. The result was, of course, that he was condemned to death. The charges against him were those of heresy, persecution of the Papal Church, and deceiving of the people.

On May 23, 1498, a scaffold was erected on the public square known to the modern traveler as the *Piazza della Signoria*. It consisted of three gibbets, at the foot of which was heaped a mass of dry wood saturated with oil and sprinkled with brimstone. The same eager multitude which had been disappointed on the day of the ordeal was now assembled to witness the death-agonies of the reformer. Together with two of his most faithful friends, he was now brought forward and stationed beneath the gibbet. He now asked and obtained permission to partake of the eucharist. After having partaken himself, he administered the holy elements to his two friends, pronouncing the words, "My Lord freely died for my sins, why shall I not gladly offer up my life out of love to him? A bishop, at the pope's orders, now deposed the three monks from the priestly office. But when he pronounced the sentence, "Thus separate I thee from the Church triumphant," Savonarola nobly replied, "From the Church militant, not from the

Church triumphant; for that is beyond your power." As he was now handed over to the secular power many of the bystanders jeeringly cried out, "Now, monk, it is time to work a miracle." But Savonarola, who had counseled his companions to die in silence like Christ, who went forth like a lamb to the slaughter, made no reply, and was, doubtless, wholly absorbed in thoughts of God. As he was suspended to the gibbet, some of the multitude even took up stones and dashed them at that countenance over which they had once rejoiced to see the illumination of the Holy Spirit. But their eyes were now blinded. They saw nothing to respect in the patient resignation of this great man. The pile being now ignited, there soon remained on earth of the reformer monk only a heap of smouldering ashes; and even these, by the order of the remorseless pope, were carefully collected and strewn in the Arno.

But hate and injustice generally defeat themselves. The very spot where Savonarola perished has become a sort of Mecca, and is annually visited by thousands, both Catholics and Protestants, who shed the tear of sincere sorrow for the holy priest and the earnest reformer. The refreshing public fountain which now occupies the spot is a fit emblem of the salutary effects on their race of the lives of such men. From the scene of execution the genial painter Bartolomeo hastened to his studio and drew about the brow of his transfigured friend a golden halo, and this picture still hangs in Savonarola's cell, in San Marco. The moral sense of the Catholics was not so obscured but that his fate awakened in many bosoms the liveliest remorse. The Dominican order even attempted to procure his canonization. Luther declared that Christ had canonized him already. For ages it was the pious custom of his secret admirers every anniversary of his death to strew with garlands the hallowed spot of his martyrdom. Though defeated in the immediate object of his striving, the life of Savonarola was not in vain. He inspired Michael Angelo with some of his noblest conceptions, his writings still speak to thousands of his countrymen, and his record on the page of universal history is a healthful and encouraging lesson for the world.



## ART. VI.—ENTIRE SANCTIFICATION.

EVERY intelligent and careful observer of the condition of the Church at the present day must, we think, have distinctly marked two things: First, that among an unusually large number of ministers and laymen, of our own and other Churches, there is a yearning after a higher life, a restless desire for the "fullness of God;" and, secondly, that among others there is a tendency, at least, practically to lower the standard of Christian character and experience. The latter class is very large, far too large for the uniform growth and development of the Church.

There can possibly be no mistake or denial of the fact that the power of the Church is in its purity—the "beauty of holiness" displayed by it in the luminousness and luster of matured and perfected Christian virtues. When, therefore, its garments are soiled and spotted by the spirit, maxims, and doubtful practices of the world, this power is proportionally lost. The tendency of the Church to which we have referred, exhibits itself in a twofold form: first, in a "haste to be rich," which leads to doubtful enterprises and speculations, involving violations of the principles of truth, honesty, and justice; in conforming to the extravagant spirit of the age in dwellings, furniture, dress, and display; in mingling and participating in the vain and sinful amusements of the world, as dancing, card playing, novel reading, and attendance at the opera and theater. The second form is a result, a legitimate consequence of the first, and is seen in the neglect or indifference to divine things; a disrelish for the word of God and evangelical ministrations; non-attendance on the social spiritual services of the Church; laxity in morals and latitudinarianism in principle.

But while we cannot close our eyes to these things as characterizing multitudes who so unworthily bear the name of Christians, and while every true lover of Zion will mourn over them, the situation, so to speak, is not without encouragement and hope; for, perhaps, in no period within the last half century, at least, has the great truth of Christian holiness, or entire sanctification, in its doctrinal, experimental, and practical aspects, been more fully and freely discussed, more clearly

and distinctly enunciated, or more generally and favorably regarded.

While it may be said that Methodism has many things which serve to mark it as a distinct ecclesiastical organization, it is pre-eminently true that the doctrine which has grandly distinguished its theological literature, which has been clearly and powerfully proclaimed from its pulpits, and beautifully illustrated in the lives of many of its ministers and members, is that to which our attention is now directed.

From the time that Mr. Wesley received the witness of his adoption, and even before this happy period, his attention was called to this great truth. In the year 1725 he met with Bishop Taylor's "Rule and Exercises of Holy Living and Dying;" in 1726, with Kempis's "Christian's Pattern," and a year or two after this with Mr. Law's "Christian Perfection" and "Serious Call." In 1729 he began to study the Bible, where he saw "in a clearer light the indispensable necessity of having 'the mind which was in Christ,' and of walking as Christ also walked." As early as 1733 he preached on this great subject before the University in St. Mary's Church; and he declares that what he said in that sermon on "The Circumcision of the Heart," he scrupled not to call *perfection*, and that this is the view which he still had when he wrote his "Plain Account," without any material addition or diminution. While yet in Savannah, and still under the bondage of the law, he wrote hymns expressive of his firm belief in this truth, and his earnest desire for the experience of this blessing. The first witness that he ever heard speak of Christian perfection was Arvid Gradin, in Germany, whose experience entirely harmonized with what he had "learned from the oracles of God," and what he "had been praying for (with his company of friends) and expecting for several years."

It was only a short time subsequent to this that his heart was "strangely warmed" by the fire and cheered by the witness of the Holy Spirit, in Aldersgate-street, in London. This new life brought with it to his mind and heart a rush of new ideas, hopes, and joys. A new light made the pages of divine truth luminous to his inner eye, and he now saw clearly what he had before seen dimly—that it is the Christian's privilege to be made perfect in love in this life, to be "sanc-

tified wholly" before death, and to realize that "the blood of Jesus Christ his Son cleanseth us from all sin." He at once began more fully to proclaim the great evangel, to publish sermons and tracts with reference to it, and by correspondence and controversy to defend and maintain the truth. It became to him the *great central idea of Christianity*. From this standpoint he wrote his theology, and conceived the grand design of "spreading Christian holiness over all the land."

It is clearly evident, then, that this truth is so distinctly stated in our system of doctrines, so sweetly and constantly breathed in the hymnology of our Church, so frequently referred to in our pulpits, our love-feasts, and class-meetings, that the whole Christian world understand that the Methodist Episcopal Church, in all its branches, believes and maintains this doctrine. And not only so: every minister admitted to minister in our pulpits and at our altars is required satisfactorily and unqualifiedly to answer the following questions: "Are you going on to perfection?" "Do you expect to be made perfect in love in this life?" "Are you groaning after it?" We stand, therefore, *committed* to this truth before the world and before Heaven. We cannot, if we would, blink this question; we cannot overlook or ignore it without failing to comprehend the grandest characteristic of our doctrinal system, and the mission which God has given us, as a Church, to perform in this world. The question which we now come to consider is: "*What is Entire Sanctification as taught by the Methodist Church?*" It is well at this point we think, to say that in writing and speaking on this subject we are accustomed, as a Church, to use the words "entire sanctification," "holiness," "purity of heart," and "perfection," or "perfect love," as referring to the same state or experience. Although etymologically these words may bear different significations, yet theologically we regard all as referring to the same thing.

Beyond question it is important that we should, as far as possible, understand what the state or experience is to which these words refer, in order that we may see our need of it, that we may have some proper conception of what we desire, or are seeking after and expecting, and that when it is obtained we may knowingly and truthfully rejoice in its possession. It must not be overlooked either that the terminology employed

is not Wesleyan or Methodistic, but Biblical; words which "holy men of old wrote and spoke as they were moved by the Holy Ghost." The words holiness, perfection, perfect love, and sanctification, are not "the words which man's wisdom teacheth, but which the Holy Ghost teacheth." We have no controversy then with those who declaim against the use of these words; their controversy is with the Holy Ghost. The question before us is, What did Mr. Wesley, and what does the Methodist Church, understand the Holy Ghost as teaching by these words? In his "Plain Account of Christian Perfection," which is *the* text-book on this question, the following question and answer are found: "Quest. What is Christian Perfection? Ans. The loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions are governed by pure love." In this connection Mr. Wesley says, "These thoughts are the same that I have entertained for above twenty years," page 61. Mr. Fletcher, in his treatise on the same subject, says, "We call Christian Perfection the maturity of grace and holiness, which established, adult believers attain to under the Christian dispensation. In other words, Christian Perfection is a spiritual constellation made up of these gracious stars: perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies as well as for our earthly relations, and, above all, perfect love for our invisible God, through the explicit knowledge of our Mediator Jesus Christ." Mr. Watson defines this estate as follows: "Our complete deliverance from all spiritual pollution, all inward depravation of the heart as well as that which, expressing itself outwardly by the indulgence of the senses, is called 'filthiness of the flesh.'"—*Inst.*, vol. ii, p. 450.

These definitions and descriptions of this state are regarded as sufficient, as to multiply they would only be a repetition of the same language and idea. But if the question were left right here it would remain very unsatisfactory to the mind of the earnest and honest inquirer after the truth. There are other points of the deepest interest connected with this subject, which are indeed vital to the right understanding and appreciation of it. That we may, if possible, bear some part in

throwing light upon questions which have been exceedingly perplexing to many honest and devout Christians in our own and other Churches, we now proceed to consider the points referred to above. We remark then, *Wesleyan Methodism distinctly teaches that this great work is begun in regeneration.* The teaching on this question is uniform and explicit, and meets with the approval of the orthodox Christian world. The idea is this, that when the sinner believes on the Lord Jesus Christ, he is not only justified, freely and fully forgiven and acquitted from all the penalties due to his transgressions, but that, at the same time, he is "born again," becomes a "new creature in Christ Jesus," and is "quickened" into a new life by the power of the Holy Ghost. In other words, the justified believer not only enjoys a change of his relation to God, the law, heaven, and eternity, but he also has a new life, and his nature is changed. Then, too, are implanted in his heart the germs of all the graces of the divine Spirit, which are to expand and grow in his future experience on condition of his fidelity to God. Hence Mr. Wesley says, in answer to the following question: When does inward sanctification begin? "In the moment a man is justified. Yet sin remains in him; yea, the seed of all sin till he is sanctified throughout. From that time [of his justification and regeneration] a believer gradually dies to sin and grows in grace."—*Plain Account*, p. 48. Again, in his sermons he says, "When we are born again then our sanctification, our inward and outward holiness, begins; and thenceforward we are gradually to 'grow up in Him who is our head.'"—*Works*, vol. i, p. 406. Again, "This [regeneration] is a part of sanctification, not the whole; it is the gate to it, the entrance into it."—*Ibid.* It is not necessary to dwell here, as on this point all are agreed.

But we now advance to the position which has been strenuously opposed by some who profess to be Methodistic in their theology; namely, that *while Methodism teaches that this work is begun in regeneration, it further declares that the work of entire sanctification is distinct from it.* It has been maintained by some writers on this doctrine that believers are wholly sanctified when justified and regenerated, and that all subsequent growth is in holiness: that there is no work of grace in the soul distinct from regenera-

tion, consequently the idea of a witness to such a work is a misconception, and a mistake on the part of those who have professed to receive it. In a word, that regeneration and sanctification are synonymous and synchronous. That such teachings are anti-Methodistic is clearly apparent, and at the same time we would say, with all deference and respect for many persons who honestly hold this view, that this is contrary, we believe, to the *experience* of the whole Christian world. In his sermon on Repentance in Believers, Mr. Wesley says, "From what has been said we may easily learn the mischievousness of the opinion that we are *wholly* sanctified when we are justified; that our hearts are then cleansed from all sin."—*Works*, vol. i, p. 124. Again, "We allow that at the very moment of justification we are *born again*; in that instant we experience that inward change from 'darkness into marvelous light;' from the image of the brute and the devil into the image of God; from the earthly, sensual, devilish mind, to the mind which was in Christ Jesus. But are we then *entirely* changed? Are we *wholly* transformed into the image of Him who created us? Far from it; we still retain a depth of sin, and it is the consciousness of this which constrains us to groan for a full deliverance to Him who is mighty to save."—*Ibid.* His whole sermon on "Sin in Believers," is proof of the same position. With equal clearness and distinctness Mr. Watson, in his Institutes, says, "That a distinction exists between a regenerate state and a state of entire and perfect holiness will be generally allowed. Regeneration, we have seen, is concomitant with justification; but the apostles, in addressing the body of believers in the Churches, to whom they wrote their epistles, set before them, both in the prayers they offer in their behalf and in the exhortations they administer, a still higher degree of deliverance from sin, as well as a higher growth in Christian virtues."—Vol. ii, p. 450. In his Plain Account, Mr. Wesley says, "There is, indeed, an instantaneous as well as a gradual work of God in his children; but we do not know a *single instance in any place* of a person receiving, in one and the same moment, remission of sins, the abiding witness of the Spirit, and a new, clean heart."—Page 34. Not only did Mr. Wesley teach that persons are not sanctified wholly when justified, but also, he says, "To suppose the con-



trary,"—that is that men *are* sanctified when justified—"is not, as some may think, an innocent and harmless mistake. No; it does immense harm. It entirely blocks up the way to any further change, for it is manifest, "They that are whole need not a physician, but they that are sick." If, therefore, we think we are quite made whole already there is no room to seek any further healing. On this supposition, it is absurd to expect a further deliverance from sin, whether gradual or instantaneous.—*Works*, vol. i, p. 124. Strange that some Methodists, and some Methodist preachers, have declared that Mr. Wesley taught such an absurd thing. The regenerated soul, then, is also sanctified, but not *wholly*. The work is begun, but its beginnings are feeble and coexistent with the indwelling and remains of sin in the soul. Yet again it teaches *that from the moment of regeneration there is in the faithful Christian a gradual growth toward entire sanctification or Christian perfection*. To deny this gradual work would be to deny not only the plain teachings of the word of God and the corresponding teachings of Methodism, but also the conscious experience of every faithful believer. The great, the *only* question here between us and other Christians is, Is this work only gradual? Is it never instantaneous excepting at the hour of death? Must we be ever gradually moving toward this mark, or may we suddenly and instantaneously reach it by faith? To the latter, Methodism, as we shall see, answers affirmatively, while the creeds and confessions of other Churches reply in the negative. It is admitted in our doctrinal teachings that persons *may* gradually attain to this state; that most Christians *do* in this way, and only a short period before death, receive it; but, at the same time, that it is possible *now*, at the present time, instantaneously to believe and enter into this rest. Mr. Wesley says on this point, "From that time," the moment a man is justified, "he gradually dies to sin and grows in grace."—*Plain Account*, p. 49. "The one who is sanctified has experienced previous thereto a gradual mortification of sin."—*Ibid.*, p. 79. Again, in his Sermons, he says, "When we are born again, then our sanctification begins; thenceforward we gradually do grow up in Him who is our living head." To illustrate this, he says, "A child is born of a woman in a moment; afterward he gradually and slowly grows till he attains to the

stature of a man. In like manner a child is born of God in a short time, if not in a moment, but it is by slow degrees that he afterward grows up to 'the measure of the full stature of Christ.' The same relation, therefore, which is between our natural birth and our growth there is also between our new birth and our sanctification."—*Works*, vol. i, p. 406. In like manner, Mr. Fletcher says, "To deny that imperfect believers may and do gradually grow in grace, and, of course, that the remains of their sins may and do gradually decay, is as absurd as to deny that God waters the earth by daily dews as well as by thunder showers."—Page 47. Again, Mr. Wesley admits, "1. That the generality of believers whom we have hitherto known were not so sanctified till near death; 2. That few of those to whom St. Paul wrote his epistles were so at that time; nor 3. He himself, at the time of writing his former epistles; "yet," he adds, "all this does not prove that we may not be so [sanctified] to-day."—*Plain Account*, p. 49. Nothing, then, can be clearer or more distinct as to a gradual work than Mr. Wesley's teaching; and this teaching, so eminently scriptural, meets with a cordial response from the heart of every true Christian. But, at the same time, Mr. Wesley never loses sight of the great fact that *there is a period when this work of sanctification becomes complete and entire; and that, although in most instances the work is gradual, it may be in all cases instantaneous.*

It is well to bear in mind that it is admitted on all hands, by Calvinists as well as Wesleyans, that this work must be completed before we are fully prepared for heaven or can be admitted into its enjoyment. But the Calvinist says that it is not, nor can it be, completed until death; that just before the soul leaves the body, the work is "cut short in righteousness," and the believer taken to the abodes of infinite holiness and joy. Two things are thus admitted: First, That this work must be done before the soul has a "meetness" for heaven; and, Second, That in all cases this is done *suddenly* and *instantaneously*. The question may well be asked of those who hold this theory, What agencies or influences are at work *in articulo mortis* which have not been available to the believer during every moment of his previous religious history? Is the blood of Christ more available now? Is the Holy Spirit nearer or more powerful now? Is the command any more

urgent to be holy, or the promises any greater or more precious? What, then, is it in the hour of dying, which produces this wonderful transformation? Yet further; how long before death may this work be realized and enjoyed? a moment, an hour, a day? But if a moment, an hour, a day, why not a week, a month, a year, years before? If this work of justification is by the blood of Christ, then its power to cleanse is just as great and efficacious now as at any conceivable period in the future. If the entire sanctification of the believer is by the inworking of the Holy Ghost, then he is just as great and gracious now as he ever can or will be. What, then, is that agent which is present and so potent under the circumstance or in the article of death, that this work is then wrought and not before? Is it *death* itself? But supposing that we personify death, as we frequently do, what power has *he* to do the work for the Christian? "And what do we know of death," as Butler says in his Analogy, "but only some of its effects, such as the dissolution of the flesh, skin, and bones?" But if it is death that does this work, then it is not the blood of Christ, then it is not the Holy Spirit, then death must have more power than either. We scarcely need say here that death is a purely physical change. Its whole effects, so far as we know, are upon the body. It unfits the body for the residence and operations of the soul; and that soul, just as it leaves the body, enters the eternal world. It may be, as Butler further says, "For aught we know of our present life and of death, death may immediately, in the natural course of things, put us into a higher and more enlarged state of life, as our birth does—a state in which our capacities and sphere of action may be much greater than at present."\* But while this admission will readily be made it is evident, both from analogy and revelation, that death produces no *moral change* in the soul; in fact all the evidence would seem to be to the contrary. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." It is, indeed, morally certain that we enter eternity, so far as our spiritual or moral state is concerned, precisely in the same condition as we leave the body. One of two things,

\* Analogy, p. 127.

then, must be true : either we must be wholly sanctified *before* we leave the body, or *after* we have left the body. If it is done before the soul leaves the body it is done before death actually takes place, say a moment, an hour, a day. But if so, then the conclusions reached before are irresistible—that it may be a week, a month, a year, or even years before. But if *after*, then a purgatory is necessary. Mr. Fletcher, in his treatise, presents this point clearly and unanswerably. “No-body,” he says, “is so apt to laugh at the instantaneous destruction of sin as the Calvinists; and yet their doctrine of purgatory is built upon it; for if you credit them, all dying believers have a nature which is morally corrupted, and a heart which is yet ‘desperately wicked.’ These believers, still full of indwelling sin, instantaneously breathe out their last, and without any peculiar act of faith, without any peculiar outpouring of the sanctifying Spirit, corruption is instantaneously gone. The indwelling man of sin has passed through the Genevan purgatory; he is entirely consumed; and, behold! the souls which would not hear of the instantaneous act of sanctifying faith which receives the indwelling Spirit of holiness—the souls which pleaded hard for the continuance of indwelling sin—are now completely sinless, and in the twinkling of an eye they appear in the third heavens among the spirits of just Christians made perfect in love!”—Pp. 46, 47, small edition.

But it may be said that the instrument in this work is faith, and that most Christians do not comprehend their duty and privilege until at, or near, the close of their earthly career. This is doubtless true; but it by no means overthrows the doctrine taught by Methodism, that *whenever* this faith is exercised, this work will be wrought. If this great blessing is received by faith, then it must be while the soul is yet in a probationary state; and if at one period of probation, it may be equally well at another. But the word of God nowhere teaches that this work cannot be performed until death. On the other hand it presents it before us as a present work, an actual living state and experience. All the commands of God to be “holy,” “perfect,” to “love him with all the heart,” are present. So all the promises bearing on this subject are present. The prayers offered by Christ and his apostles for the early Church look to the present life for their answer.

"Sanctify them through thy truth; thy word is truth." Paul bowed his knees and prayed that the members of the Ephesian Church might be "filled with all the fullness of God." We might also quote 1 Thess. v, 23; Heb. xiii, 20, 21; 1 Peter v, 10; 1 John iv, 17, 18.

It follows, then, with all the force of an irresistible conclusion, that if the blood of Christ has power now to cleanse from all sin—if the Holy Spirit now and at every moment possesses the power to sanctify the believer—if the promises of the inspired word are not only "all yea, and amen in Christ Jesus," but are now made and refer to the present moment—then, when the soul trusts in that blood, asks in faith that Spirit, appropriates by faith the exceeding great and precious promises, the work will be—it *is*—done. The question does not turn upon what we are, the disabilities under which we labor, the weaknesses and sins under which we groan, but on what the blood of Christ and the Holy Spirit can do for us and within us. If that blood ever has cleansed a human soul from all unrighteousness it can do it now. If the Holy Spirit has ever sanctified one believer wholly he can do it now.

But it is a question of great importance just at this point, What is *sin*? Much of the confusion, strange to say, which has arisen in arguing this question, has been for the want of a clear definition and understanding of this word. The general idea of sin is the scriptural meaning given of it, "The transgression of the law." With more of definiteness it has been understood to be the willful transgression of a known law. This has reference to man's voluntary action. But the word also is understood to refer to "original or birth sin," which is "the corruption of the nature of every man, whereby he is very far gone from original righteousness, and of his own nature inclined only to evil, and that continually."

There is yet another definition attached to this word by Calvinistic divines, and substantially agreed to by Mr. Wesley, which is by no means so commonly considered or understood; namely, "A want of conformity to the (perfect) law of God." Now, this latter definition goes still further than either of the preceding, and includes not only voluntary evil actions, and a corrupt and depraved nature, but also all the involuntary imperfections, infirmities, and frailties of our present state,

which are, indeed, contrary to the perfect law of God, but which do not bring condemnation on the conscience in view of Christ's atoning blood. Now when the Wesleyan speaks of being "made free from sin," or of being "cleansed from all sin," he not only means that all his actual transgressions have been forgiven, but also that "the carnal mind," the corrupt and depraved heart, has been changed, transformed, cleansed, and wholly sanctified. But he never understands himself, or means that others should understand him, as claiming to be free from these frailties and disabilities inseparable from his present state of being. But the Calvinist understands him to profess that he is made free from all these involuntary effects of his naturally weak and imperfect state. Against this idea his mind naturally revolts; and, if we mistake not, this is the case with many who do not understand the Wesleyan theory on this subject, although professedly Methodists. It must never be lost sight of that it is not the perfection or holiness of angels, or of the first Adam in his original state, that we speak of. "That is a perfection measured by the perfect law, which, in its obligations, contemplates all creatures as having sustained no injury by moral lapse, and admits, therefore, no excuse from infirmities and mistakes of judgment; nor of any degree of obedience below that which beings created naturally perfect were capable of rendering."\* "These mistakes, defects, and infirmities may be quite consistent with the entire sanctification of the soul, and the moral maturity of a being still naturally infirm and imperfect."† In like manner Mr. Wesley frequently speaks on this point; so frequently that every one at all familiar with his writings will readily refer to his explanations. One quotation may suffice, as it is clear and explicit: "I believe there is no such perfection in this life as excludes these involuntary transgressions, [of the perfect law,] which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. Therefore *sinless perfection* is a phrase I never use, lest I should seem to contradict myself."‡

This view of the case effectually disposes of the objection often made, "If you are cleansed from all sin what need have you to pray, 'Forgive us our trespasses;' what need have you

\* Watson's Institutes, vol. 2, p. 456.

† Ibid.

‡ Plain Account, p. 67-116.



any more of the atoning blood?" To this Mr. Wesley replies, "Even these souls [which are filled with love] dwell in a shattered body, and are so pressed down thereby that they cannot always exert themselves as they would, by thinking, speaking, and acting precisely right. For want of better bodily organs, they must, at times, think, speak, or act wrongly; not, indeed, through a defect of love, but through a defect of knowledge. Yet as, even in this case, there is not a full conformity to the perfect law, so the most perfect do on this very account need the blood of atonement, and may, properly, for themselves as well as for their brethren, say, 'Forgive us our trespasses.'" No class of persons have ever sung more earnestly, and with a greater depth of feeling than those who have been made perfect in love, or wholly sanctified,

*"Every moment, Lord, I need  
The merit of thy death."*

Another objection to this doctrine may be considered here. It is as follows: "If one is wholly sanctified, and all the graces of the Spirit are perfect, what room is there for further growth and development?" To this it is answered at once, "These graces of the Spirit are not perfect in *degree*, but only in their nature—or character; while everything contrary to them is removed from the soul, so that their growth and development may be unchecked and unhindered." To this it may be replied, "But you admit that all these graces are implanted in the regenerated soul, and are there perfect in kind; what, then, is the difference between the two states?" To this we reply, They exist in the soul of the sanctified believer under vastly more favorable circumstances than in the merely regenerated spirit. The remains of sin in the regenerate person hinder their growth and mar their perfectness. On the other hand, when the soul is wholly sanctified—"made perfect in love"—these hinderances to their growth are removed, and they grow and develop with a rapidity unknown before. As an illustration of this we may take the following: Here is a beautiful garden plot. The soil is rich; the plants, shrubs, and flowers are all of a rare and costly kind, and have been carefully planted or set out in the carefully prepared soil. But soon it is perceived that the seedlings of noxious weeds which had been

concealed in the soil, are germinating and growing rapidly; their roots are entwined in the roots of the plants, and their subsequent growth overshadows plant and flower, so that they cannot derive the full benefit of soil or sunshine, rain or dew. Yet these plants may and do grow under all these disabilities, and a beautiful flower will bloom here and a rare plant will lift up its head there. Now suppose that all these weeds are carefully removed, so that no unfavorable influence is exerted on the one hand, and the full benefit of air and shower, sunshine and rain and dew, are realized, what a difference there will be in the rapidity of growth and the beauty and maturity of plants and flowers! So with the soul made free from the remains of sin, purified from its defilements and stains. Faith now increases, unchecked by unbelief. Love now expands, unlimited by selfishness or hate, or love of the world. Humility now develops, unmarred by pride. "Patience has its perfect work," unmingled with murmuring or repining. Meekness, like the lily of the valley, exhales its fragrance unsmothered by anger or ill-will, envy or jealousy. Peace holds her gentle sway over the soul undisturbed by stormy passions, unagitated by inward alarms, and unconsumed by the gnawing tooth of care. Storms may arise and tempests may rage against such a soul *without*, but within there is a settled calm "which passeth all understanding." Now, then, we see that instead of there being *no* growth in the sanctified believer, there is a rapid, healthy, and unintermitting growth. For some of the graces, whose exercise belongs to this present world, this is continued till life's last, lingering moment; for others, this growth is continued *forever and ever*.

Another point connected with this subject, often doubted, and not unfrequently assailed, is, *That to this work, when performed, the Holy Spirit bears a clear and direct witness*. This has been doubted, and even denied, by many; and yet it is scarcely necessary to say that it is the Wesleyan teaching on this point. Quotations sustaining this position might be multiplied, but one clear and definite utterance will be sufficient. Mr. Wesley says, "None ought to believe that the work is done till there is added the testimony of the Spirit, witnessing his entire sanctification *as clearly as his justification*.\*"

\* Plain Account, p. 79.

Let us examine this point, then, a little more fully. If this work is of such great importance as the whole word of God and our Wesleyan theology declare it to be, is it not important that we should not only seek to have it performed, but also that we should know when it is done? There can be no question whatever as to the *possibility* of the Spirit bearing witness to this work when it is done. In other words, no one will doubt that the same divine agent who is the "Spirit of adoption" to the justified believer, may be the Spirit which witnesses to the holiness of the wholly sanctified believer. But it is not only possible that the Spirit of God can do this, it is also highly *probable* that he will do it. If the struggling child of God has been washed in the fountain of the Redeemer's blood—if the Holy Spirit has sanctified the believer wholly—will he not witness to his own work? Will he not, with the performance of the work, give the seal that it is done? Or must it be with the sanctified believer as the Calvinist regards it must be with the justified, that he must go all his life long doubting and fearing whether this work is done or not? If the Christian may be entirely sanctified, if he may enjoy "perfect love," will he not *know* that this blessed work has been wrought, and that this rich experience is his?

But we advance yet another step and say, The Spirit *does* give this witness to the sanctified soul. Men and women of the highest intelligence, of the greatest moral worth, and of the most undoubted piety, have declared that they have received and enjoyed this witness for years as clearly as they ever enjoyed the witness of their justification. Fletcher, Adam Clarke, Bramwell, Mrs. Fletcher, Lady Maxwell, Lady Fitzgerald, Hester Ann Rogers, Carvosso, and a host of other names have borne their concurrent and joyful testimony to this in life and in death. Can we doubt their testimony? Did not their saintly lives confirm the evidence they bore? And if *one* has ever had this experience, so may another, so may *all* who will use the same means. But the question is asked here, "Is it not possible to be deceived?" Certainly, and doubtless many have been; but it is not necessary that they should be. On this point Mr. Wesley speaks with his usual explicitness: "When may a person judge him-

self to have attained this? *Ans.* When after having been fully convinced of inbred sin by a far deeper and clearer conviction than he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image of God, so as to rejoice evermore, to pray without ceasing, and in everything to give thanks."—*Plain Account*, p. 78. And in answer to another question in this connection, he says, "I know no instance of a person attending to them all, [that is, the marks of this work,] and yet deceived in this matter, I believe there can be none in the world."—*Ibid.*, p. 79.

Where this work is truly performed there will be genuine humility. Holiness and humility are inseparably and eternally connected together. It is so in all the grades of Christian holiness on earth; it is so in all the degrees of holiness in heaven. The nearer the soul comes to God, the more completely it is humbled, subdued, and overpowered. It was when Job heard the voice of the Lord out of the whirlwind that he exclaimed, "I abhor myself, and repent in dust and ashes." When the "still small voice" of God spake to the exiled prophet in his cave, he wrapped his blushing face in his mantle, and his whole being bowed before the divine presence and power. It was when the evangelical prophet Isaiah saw the glory of the Lord, and heard the six-winged seraphim crying one to another, "Holy, holy, holy is the Lord of hosts," that he cried out, "Woe is me, for I am undone." It was after Paul had been caught up into the third heavens that he said of himself that he was "the least of all saints." And it was the beloved disciple, whose head had leaned on the bosom of Jesus, and whose eyes had beheld his glory in apocalyptic vision, whose meek, child-like spirit has been the admiration of the ages. Thus it is with every saint of God on earth, and it is so with every glorified spirit in heaven. The higher the soul rises in holiness, the deeper it sinks in humility and self-abasement. So sings Montgomery.

"The bird that soars on highest wing,  
Builds on the ground her lowly nest:  
And she that doth most sweetly sing,  
Sings in the shade when all things rest:  
In lark and nightingale we see  
What honor hath humility.

The saint that wears heaven's brightest crown,  
In lowliest adoration bends;  
The weight of glory bows him down  
The most, when most his soul ascends:  
Nearest the throne itself must be  
The footstool of humility."

As we close this article we repeat, this doctrine is the grand distinguishing peculiarity of Methodistic theology. Other denominations, as such, perhaps from a failure to comprehend its significance, have treated it with indifference, some even with scorn and contempt; but Methodism has gloried in it. Indeed, properly considered, it is our highest glory. Our hymnology is thoroughly baptized with it. Our whole theological literature has been written from this standpoint. The heroes and heroines of our Church have been its consistent and undoubted witnesses. In his "Introduction to Systematic Theology," Dr. Warren says, "In respect to its inmost spirit and essence, it (Methodism) is a viewing of Christianity from the standpoint of Christian perfection, or perfect love." In his review of this work, Dr. M'Clintock says, "The formal principle of Methodism is Christian perfection, or perfect love."

Here, then, is the platform upon which we, as Methodists, stand. To us this great truth, in the providence of God, seems to have been specially intrusted. May we be faithful to our trust! The whole Church should be taught to pray for it, and to expect to enjoy it; and "every step we take toward it," in the words of Leighton, "is worth more to us than crowns and scepters. Toward this state of grace every faithful Christian is constantly advancing with more or less rapidity; and the more rapid the growth in grace, the nearer the soul comes to God, the sooner will this work be accomplished. For it is not the one who is living afar from God who feels the need of this or seeks it; but he who, in a justified state lives nearest to God, will feel most deeply the need of this great salvation, and strive and groan after it the more earnestly. So Mr. Wesley taught.\* So the experience of the Church has been in the past; and so it will continue to be. It is while we "walk in the light as He is in the light," that "we have fellowship one

\* Plain Account, pp. 49, 71.

with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

This great blessing is what the whole of the ministry and membership of our Church need. This only can save us from the intrushing tide of worldliness, ritualism, and formality. This is the grand living demonstration of the truth, the beauty, and the glory of Christianity, and the only effectual barrier against infidelity in all its grades and forms. Its experience would speedily usher in the glories of the millennium, and fill the world with songs and shouts of triumph and joy. And this will yet be realized. The voice of God in his word and in his providence is calling now to the Church as it never has called before, "Awake! awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." May we hear that voice, gird ourselves with that strength, and array ourselves in those beautiful garments!

I conclude with the stirring words of Dr. M'Clintock, at the first great centenary meeting in St. Paul's Church, New York, which at the time of their utterance seemed like an inspiration, and which now should startle the whole Church like a trumpet-blast. Speaking of *the* distinctive features of Methodism he said, "It may be called fanaticism, but, dear friends, that is our mission. If we keep to that the next century is ours; if we keep to that the triumphs of the next century shall throw those that are past far into the shade. Our work is a moral work; that is to say, the work of making men holy. Our preaching is to that, our Church agencies are for that. There is our mission, there is our glory, there is our power, and there shall be the ground of our triumph. God keep us true!"

---

#### ART. VII.—ESTHETICS IN COLLEGIATE EDUCATION.

THE attention of the leading thinkers of our country is at the present time drawn in an unusual degree to the reforming or the remodeling of the higher departments of our educational system. More changes will probably be introduced into this system during the next twenty-five years than within a century



thereafter. The formation or transition period in the development of any element of culture or civilization necessarily determines its future. The present is therefore a most critical time in the history of American education.

In order to approach our subject intelligently it will be necessary, first, to throw a hasty glance at the proper method for the classification or gradation of our schools, and then to take a general survey of the subjects proper for collegiate study. We must fix before our minds a purely ideal system of education; a system organized as though we had a *tabula rasa*, with opportunity and means to arrange everything exactly as this system may require. Next, we must be practical, and see what steps can be taken now to prepare the way for the final introduction of this ideal system in the place of the one at present in vogue, and which has been almost entirely the child of circumstances; or for the incorporation of such features of this ideal system as may be feasible in the different existing institutions of learning in the country.

In speaking of the classification or gradation of schools, let us begin by clearly defining our terms. Let us not speak of "university reform" when we mean "college reform," unless we intend, in a rigid discussion, to adopt a popular use of words, and to consider *college* and *university* as synonyms. On the continent of Europe the term university means a post-graduate or a post-collegiate institution. In England the term university, as applied to Oxford or Cambridge, means but little more than a collection of many colleges of nearly equal grade, though the University of London is slowly making its way to the ground occupied by the universities on the continent. In America we practically use the words college and university as convertible terms. Passing by that large number of institutions in the West which have charters covering all possible fields of instruction, but which are in reality but mere academies, and speaking of our oldest and best institutions of learning, we mean by a college or a university a school of collegiate grade in which the college is the only, or else by far the dominant, feature, but which has begun, or is looking with longing eyes to the time when it may begin, to append technical or professional schools to the parent and dominant school, the college. Educators in Germany, England, and

America would have, therefore, to convert their terms before they could understand each other with reference to university reform.

There seems but one way to get out of this confusion of terms. We must change the organization of our educational system. Our schools should be divided into four grades. These should commence with the child learning his alphabet, and terminate with the highest professional instruction the age can give. The lines of demarkation between the grades should be so drawn as to give natural divisions and gradations in the matter and method of instruction for those designing to finish an entire curriculum, and at the same time furnish convenient stopping places for those who cannot go on to the higher grades. These four grades we will term *the primary, the academic, the collegiate, and the university*. The methods of instruction to be adopted, the management of the scholars, and the entire organization and individual corporate life of these four grades of schools are so different and distinct, that they cannot be united without doing great injury to each of any two grades that may be brought together in the same school.

Neither of the four grades will, therefore, assume the name nor do the work of any of the others. The primary and academic students are equally injured by joining a primary "A B C" department to an academy. A preparatory department is no more of a nuisance to a college than it is an injury to the preparatory students, who ought to be in an academy till they are ready to enter the college classes. The severe and just censures made by eastern institutions upon the schools of the West, that they are colleges in name but often are merely mediocre academies in fact, are met by the equally just and severe censures by European educators upon all of our American universities, which are so often but mediocre colleges. Unless this incongruity can be removed, educators in America will come to accept the opinion so universally held in Europe, that the high education of our country must always be inferior to that of the old world.

It would be as difficult to get the University of Berlin, Paris, Munich, or Naples to make a gymnasium its chief feature, or to connect a gymnasium with it in any manner whatever, as it

would be to get Yale or Amherst College, or Harvard, Brown, or the Wesleyan University, to make an academy its chief feature, or to add an academy to the college on any condition whatever. The work, regimen, and individuality of an academy are recognized to be distinct from those of a college. Equally distinct are those of a college and a university.

An examination of the catalogues of the colleges of the country shows that wherever there is a professor of unusual age, character, influence, or pertinacity, his branch is developed to a disproportionate predominance over the other departments, and beyond the true scope of a college. In nearly all colleges important branches of a liberal education are greatly neglected or are omitted entirely.

But the greatest evil of our system, or rather of our lack of intelligent system, is that every one of the two hundred and more colleges in America are trying, and some have already succeeded, in adding university departments. There are thus tacked to the different colleges of America enough fragments of a university to form, if united and organized on a judicious plan, at least one good university, that would compete honorably with any in the old world. It needs but a glance at the future to see, that within the coming quarter of a century many millions of dollars will be spent in aggravating this evil, in thus attaching to colleges fragments of a university. Much more will thus be spent than would be required to found a university equal in scope to that in Berlin, with its two hundred professors, representing every department of human learning; and, after all, we will have but a multitude of scattered fragments of a university, some departments of instruction being repeated twenty times, and others not being represented at all. After all, our young men will have to go abroad for that instruction which, under a better system, and without the outlay of a dollar more, might be given them in our own land. After all, America will occupy but a provincial relation to the capitals of learning in the old world. The unbounded resources of our country, and the great enterprise and generosity of our people, will enable us to carry on this guerrilla warfare for many years, and at the outlay of many millions of dollars. Still our pertinacity and elastic adaptability to newly-

felt wants are guarantees also that we will eventually see the necessity of having post-graduate universities, organized as separately from the colleges as the colleges are from the academies. But it is painful to think of the time that will be lost and the money that will be wasted in experiments which every intelligent observer of educational movements must see beforehand will be abortive.

But it will be necessary to prolong the portico to our house a little more before entering into the building itself.

"Possession makes nine points in law." In any land or in any age, those studies that occupy the ground in a system of education have a great advantage over new claimants for admission. Their fruits are tangible, are before the eyes of all. The fact that a different course, in a land five thousand miles away, or two thousand years ago, also produced great, in some respects superior, results is very intangible. It may or it may not be so. And if the new comer has never been tested, whatever may be the fruit it might produce it will be rejected. In education, as in medicine, we dislike experiment. The difficulties attending a change also often cause it to be rejected even when it is really desired.

It would be imprudent, indeed, to make any change without the greatest caution. Antiquity, or distance, is not of itself any proof of excellence. The ancient distaff is not better than the modern spinning jenny or the sewing machine. The camels of the Orient, though used by the patriarch Abraham, or the merchants of Palmyra, are not better than the locomotive. So methods of instruction, followed by the priests of ancient Egypt, in classical Greece, or to-day in vogue in England, France, or Germany, are not, for their antiquity or geographical distance, better than those existing in America.

On the other hand, not every steam-plow or cigar-shaped steamer is to be adopted because it is new or novel: neither should every fanciful system of education that is proposed. In material and spiritual matters alike, antiquity or newness, distance or nearness, are of themselves no criterion whatever as to whether anything is good or bad. But everything, old or new, native or foreign, must be judged by its own intrinsic merits. If theoretical conclusions can be fortified by experience in past history or in other lands, it will aid as much in

forming intelligent opinions. Innovations must, however, be sometimes introduced, for which past history gives us no experience. It is, indeed, only by these that any progress has ever been made. Resisting all change, the tribes of Arabia have moved around in the monotonous, eddying circles of patriarchal life, while their neighbors, the nations of southern and western Europe, have launched out and been borne along on the stream of civilization.

We will now throw a hasty glance at the history of collegiate education in America, and the changes it has undergone. The colleges established in New England during colonial times have stamped the character of all American colleges. They were modeled, essentially, after the type of the English colleges of that day. The Universities of Oxford and Cambridge were originally organized on the same plan as those of continental Europe. All European universities had their college or charity halls for giving lodging and board to poor students. Endowments were afterward left to support tutors, also, for these charity students. The Reformation, and other political and social upheavals, overthrew the universities in England, except in their names and in some of the forms of their organization. The halls or colleges survived these upheavals, and their endowments increased in number and value. And thus these halls or colleges, which were laid aside altogether on the continent two centuries ago, in England quite supplanted the original university system. On the continent gymnasiums were established to feed the universities, and primary schools to feed the gymnasiums, thus giving a system of graded schools, from the most elementary to the university course—called with us the post-graduate course. At the end of the seventeenth and the beginning of the eighteenth centuries, when our American colleges were established upon the then-existing model of the colleges which are clustered in Oxford and Cambridge, those colleges hardly equaled our academies or seminaries of to-day in the extent or rigor of their courses of study. The English colleges have never approximated the universities on the continent; and they still retain essentially their medieval course of study and organization, except that they are attended now by the nobility, instead of by charity students.

Our early American colleges were thus modeled after those of England, and that at a time in their history when they were a hundred and fifty years behind those of continental Europe, both in the scope and character of the instruction given. At that period the renaissance was at its height. All native or modern literature, art, or philosophy was tabooed as vulgar and barbarous. Everything that came from Greece or Rome was good: everything that did not was bad. A universal classicism pervaded every department of civilization. St. Paul's Cathedral was a vast Roman temple. Milton's *Paradise Lost* has the same classical stamp. In the colleges, the whole curriculum of studies consisted of Latin, Greek, Mathematics, a smattering of scholastic philosophy and barbarous logic, and enough Hebrew to enable the student of theology to tell the meaning of Golgotha. These studies became the basis of our American academies and colleges, and have remained so till this day.

Since that time Linnæus has created the science of botany; Werner, that of geology; Black and others, that of chemistry; Blackstone, that of civil law; Vattel, that of international law; Mosheim, that of Church history; Winckelmann, that of classical archæology; Boeck, that of classical philology; Grimm, the philology of the Teutonic languages; Diez, that of the romance languages; Craik and Marsh, that of the English language; Bopp, that of comparative language; Piper, that of Christian archæology; Ritter, that of comparative geography; Schnaser and Kugler, that of art-history; Vischer, that of esthetics.

With this prolific growth of studies, that bear directly upon our immediate daily life, that tend to our highest culture for the present, and to the most safe moulding of our civilization in the future; in what degree might we be justified in looking for a corresponding modification of our system of instruction, especially in a land like America, where every college stands upon its own basis, absolutely free from that centralization of power, official dependency, and government control, that so hamper the gymnasiums and universities of Europe? In no country in the world has there been a more conservative adherence to methods of study originally adopted, than in this free America. In the study even of the classical languages



we generally follow a method and use a class of grammars and text-books which were laid aside in Germany as antiquated a generation ago. Still, in spite of this strong conservative spirit—when not carried to excess, one of the greatest safeguards of a free people—important changes have been introduced into many of our academies and colleges. With us they have begun, like all changes in republics, in the lower strata, and have worked upward, instead of working from above downward, as in Europe. The studies of intellectual and moral science, history, political economy, international, constitutional, and municipal law, and of the natural sciences in general, are quite universally pursued, though in a very rudimentary manner. The result is, that, while the gymnasiums of Germany produce scholars beyond comparison more rigidly trained, our American colleges give a more general culture, and make the more mature and independent thinkers.

In Germany, the representative land of European education, as with us, many new studies are clamoring for admittance to the gymnasiums and colleges. Most of them will continue clamoring until they are admitted, notwithstanding that in both lands the curriculums are already overcrowded. This will be accomplished by the same method that attended the contest of the natural sciences for admittance, by first making the new studies elective, and then by making additional courses of study. Many studies now in the collegiate course will be thrown back into the preparatory or academic course; others will be thrown forward to their true place in the university. There will be thus preserved that indispensable feature to a good collegiate system of study, a general uniformity in the method and scope of instruction; and at the same time a certain freedom will be allowed to the taste and choice of the individual student, even before he enters upon his professional studies at the university.

For a long time a dual warfare was carried on between the languages and mathematics for supremacy in education. The natural sciences have entered the arena, and the combat has become a triangular one. But a new rival is pressing its way forward, and will draw upon itself the swords of all three of the present valiant warriors.

We will first look at the subject from a purely philosophical standpoint. Man is a *twofold being*. He is *body and spirit*.<sup>\*</sup> Each of these parts of his double nature is governed by its own laws, is capable of its own peculiar development, and has its own range of activity. Leaving aside, then, the physical part of man, and passing by the classification of the faculties of the spirit, all of which are called into activity in different degrees in every study, we may consider the ranges of spiritual activity from three standpoints; or they may be measured, so to speak, like a cube by its three co-ordinates, *x*, *y*, and *z*, that is, with reference to their subject-matter, their method, or their quality.

The three great classes of subject-matter are *theology*, or a knowledge of deity; *anthropology*, or a knowledge of humanity; and *cosmology*, or a knowledge of the material universe.

The three great methods are the *theoretical*, the *historical*, and the *practical*.

The third plan of classification considers the three great qualities that pervade every being, created or uncreated, in the universe—the *good*, the *true*, and the *beautiful*.

Each of these three grand plans of classification is exhaustive. Either must be considered with reference to the other two. And in each the parts so overlap and intertwine, that an accurate and absolute drawing of dividing lines is impossible. The last one is the most available and the most natural as a basis for classifying the studies in a system of education.

In our present system the first two elements, the good and the true, are strongly though not symmetrically represented. The *good* is developed in the instruction in moral science that is given in all of our academies and colleges, in the theological seminaries, by the religious press, by the pulpit, the Sabbath-school, and other ecclesiastical institutions.

The *true*, meaning thereby, of course, the foundation of all knowledge, or of science taken in its broadest sense, is brought forward in the instruction in the sciences that is given in our schools, primary, academic, collegiate, and technical or pro-

<sup>\*</sup> The common expression that man has a threefold nature—moral, physical, and intellectual—is based upon too crude an examination of the attributes of humanity to require a lengthy criticism.

fessional; in the cabinets and museums of our schools and cities; in the scientific journals and books of the day; and in the scientific associations that exist in many of our leading cities.

But what provision is made in our existing system of education in America to open the soul to that third world within and without us—to the world of beauty? What opportunity do our colleges afford to enable their students to develop those noble aspirations for the beautiful, innate in every human breast; to give form to plans or projections of works of art that may dimly float in their minds; to enable them to pass an intelligent criticism upon a work of art or, indeed, to have one for themselves, in the thousands of cases where they will be called upon to decide upon works of art, whether they are qualified to do so or not? In most of our colleges none at all; in a few, the principles of criticism are slightly taught; in fewer still is practical instruction given; and in none whatever have the history of the fine arts and their relation to the general history of civilization been taught. This is a radical fault, not only in our collegiate but in our primary and academic schools, that the esthetic element is so completely ignored in instruction.

Having thus established that in an ideal system of education the moral, the scientific, and the esthetic should have equal prominence, we will proceed to consider briefly the objects of esthetic culture, and how far *they can be accomplished in the college course of study.*

One of the most important objects to be secured is the development of native artists. America, this giant among nations, with a territory larger and richer than that of all Europe; with a population boasting loudly their superiority in genius and enterprise over the inhabitants of any other land; America, whose common schools are the best in the world; which publishes more newspapers, sustains more missionaries, has built more railroads and telegraphs than any other nation; whose appliances and inventions for saving labor, as printing presses, mowing, reaping, and sewing machines, are penetrating every civilized land; whose mammoth cannon and invulnerable ships of war are the wonder and the fear of the world; America, where for two hundred and fifty

years, planted by the most enterprising sons of the old world, there has been growing up a system of government, of social order, and of Christian civilization, which we proudly and continually boast is the best the world has ever seen, has not a single school where a painter, sculptor, architect, or musician can be educated. While Germany, with one twelfth of our territory, with a poor soil, with a population impoverished and groaning under the devastations of the thirty years', the seven years', and the Napoleonic wars, and weakened by the constant drain upon the vital forces of the country to be ready for future contests, has eleven academies of the fine arts in general, four conservatories of music, and eight academies of architecture. Nearly all of the twenty-two universities of Germany have professors of esthetics and history of the fine arts, over thirty courses of lectures being given annually in these branches in the single University of Berlin. In nearly all of the more than five hundred gymnasiums and technical schools of that country drawing is taught systematically.

For anything above the merest rudiments and fragmentary instruction in any branch of the fine arts, our students must go to Europe. By a strange inconsistency, our American travelers, Christian and unchristian, ministers, lawyers, and merchants, will walk, lost in wonder and admiration, among the ruins of the monuments of Thebes, Athens, Rome, and the Alhambra; will stand in awe before the Cathedrals of Milan, Strasbourg or Rouen, the Notre-Dame, the Westminster or Melrose Abbey; will ramble with delight through the galleries of the Vatican, of the Louvre, of Florence, Berlin, Munich or London; will listen enchanted to the music of voice and instrument in Germany and Italy: but when they return to America, where commerce is worshiped, where business has her temples, and every man brings his sacrifice to the altar of wealth, they will lift neither hand nor voice to aid a similar development of art in their own land. If they see a young man studying to be a professional artist—a musician, painter, or sculptor—they will either remonstrate with him, or will in their hearts pity him for being such a fool as to throw away his time and talents upon such a trivial occupation; "much better be a lawyer, merchant, engineer, chemist, manufacturer, or shoemaker!"

But we might as well get Germans and Italians to write our hymns as to make our tunes and build our churches; to write our patriotic songs as to make our patriotic statues. If we wish ever to have an art expressive of our own national, social, or religious life, it will only be found to be possible by growing on our own soil, and by being cultivated by our own hands.

But it will be said, and with truth, "Few, if any, of our students in college will become artists," and "why then should they study art?"

How many of those who study astronomy, chemistry, or international law become astronomers, chemists, or ambassadors to foreign courts? Shall none study Latin, Greek, geometry, or geology but those who will be professors of these sciences? Shall none but doctors understand physiology; none but lawyers and merchants, the principles and forms of business; none but preachers, the principles of morality; and *none but artists, the laws of taste?*

On the contrary, for a community to be thrifty, the principles of social and political economy must be understood and practiced by that community; to be healthy, they must know and obey the laws of hygiene; to be virtuous, they must know and practice the principles of religion and morality. These must be so engrafted and ingrown as to become a part of the daily life—a part of the very being, of the existence—of a community. So, especially in a republic like ours, where every man has his house, where every parlor has its piano, every church its organ, every city its band; where civilization is spreading rapidly over our boundless prairies and golden sierras, building up, as if by magic, cities in a day and villages in a night; where in the longer settled parts, the log-cabin is being replaced by the stately mansion, the humble meeting-house by the massive stone church with lofty spire and pealing organ, the old stage house by the noisy railroad depot and the city-like hotel, a good art is only possible where there exists a generally diffused and highly cultivated taste.

- The graduates of our colleges are to be, more than any other persons, the moulders, the directors, the cultivators of this taste. They are to be our editors—and will praise, condemn, or criticise in the columns of their journals every work of art that appears. They are to be our orators—in the pulpit, in the

lecture-room, on the rostrum, at the bar, and in the halls of legislation, having thus that important branch of the fine arts, eloquence, almost entirely in their hands. As choristers, directors of musical associations, and pastors, they will largely direct the future of our social, secular, and religious music. Rising to prominence in every department of life, they are to act as commissioners or trustees in the erection of buildings for schools, academies, colleges, universities, churches, hospitals for the sick, private or state charitable institutions for the blind, deaf and dumb, and insane. On behalf of the commonwealth, they are to be charged with the erection of edifices for the county, state, and nation. They are to decide upon the adorning of these buildings with paintings and statuary, and upon the tasteful laying out of parks and other public grounds. As enterprising and successful men of business, they are to decide upon the architectural style of their own warehouses, stores, factories, hotels, station-houses and other buildings connected with railroads and other corporate bodies. First and foremost in every enterprise, they will especially need all the qualifications for the performance of their various duties. As many of these duties will thus require of them a high esthetic culture this should be secured to them in their college course, for after they enter upon their professional life they do not and they cannot get it.

But we are a very practical people; Europeans call us very material. We will look a moment at the material advantages to be derived from a study of the fine arts. We will, of course, exclude the professional study of art, and speak only of some of the most manifest advantages that persons, other than artists, will derive from having both a knowledge of the general principles of art, and also a moderate skill in the use of the pencil and brush. The surveyor, machinist, landscape-gardener, and mechanic will find the few hours and dollars spent in learning the rudiments of drawing and design to be the cheapest and most profitable investment they can make. To the topographical engineer, the inventor, and the architect, a knowledge of mathematical drafting is of course indispensable. By having a skillful use of the pencil, the man of science can record his discoveries better than any artist to whom he may communicate his ideas. The professor in every branch of science



can illustrate his instruction with a few lines on the black-board better than by a long circumlocution of words. The traveler, with a few strokes of the pencil, can catch the prominent points of a landscape, a building, a statue, or a painting, and thus make his heart beat with joy at the memory of his travels years after his return to his home. The minister of the Gospel, with a knowledge of design, can plan a church far more fitting to its purpose than can the architect by business profession, who is often an unbeliever, and almost always mercantile in his views. Thus did the priests of Egypt. And they developed their system of heathen temple architecture far more perfectly than that of Greece or Rome. So did the priests and monks in the middle ages, and under their hands was developed the Romanesque or early Gothic, the most perfect style of Christian architecture the world has yet seen. It is as appropriate for the minister to design churches for the people to worship in as for him to write hymns for the people to sing, or tunes to sing the hymns by. But, as but few ministers have genius for composing music or poetry, so also but few will develop a talent for architecture.

But there are other considerations, higher, more noble, more inspiring, than any relations of time or of this world, to which all of these are subsidiary and subservient. A peasant selected by his king to serve in the royal palace is little annoyed by the meager life of his humble cottage, but his heart is full of the dignity of his new office, and he gives himself up to preparation to appear properly before his monarch and to there perform the duties of his office acceptably. Pilgrims to a land

“Whose glories shine so bright, no mortal eye can bear the sight,”

where we “shall see the king in his beauty,” and serve around his throne, the circumstances of our life here below are of small consideration in comparison to the glories we shall see when “mortality has put on immortality,” and we shall have entered upon the happiness and the occupations of our eternal existence.

Enoch, Paul, Luther, Wesley, and Edwards entered doubtless immediately upon a higher state of life in heaven than the thief on the cross, or any other person who repented at the eleventh hour. The highly cultivated or deeply learned Christian philosopher or scientist, as Isaac Newton, Thomas Dick,

or Bishop Berkeley, will enter upon a higher state of spiritual existence than should they die in infancy, or with dwarfed intellects. So the Christian artist, as Giotto, Fra Angelico, Milton, Handel, or Mozart, is more prepared to appreciate the music of the heavenly hosts, the beauty and the glory of the new Jerusalem, than should he die in infancy, or should his sensibilities be obtuse or uncultivated.

And more—if we as true Christians can need such a motive, can need to be whipped to duty—when we are called to give an account of our stewardship, the recording angel will not forget to ask whether we have developed all, or buried some of the faculties with which the Creator has endowed us.

Having thus touched upon some of the advantages, the enjoyments, and the duties of a symmetrical development of our spiritual nature—of our moral, scientific, and esthetic faculties alike—let us glance hastily at the means by which this, with us, so much neglected esthetic culture is to be obtained. It is to be acquired by the same method as moral or scientific culture, by appropriate education and development.

In making a comparative survey of the fine arts in America, and using this word in its broadest sense, we find that oratory far overtops the other arts, both in the attention given it in our schools, and in the successful application of it. No European country can compare with America to-day in the number and excellence of its orators in the pulpit and on the forum. Belle-lettres literature is taught extensively; that of our own country and England merely is well appreciated; but we cannot boast of many good writers of poetry or romance. Music is taught in many schools, and, of a low order, it is widely diffused throughout all classes of society. We have no first-class American composers, nor are oratorios either sung or appreciated much, even in our large cities. All of our colleges should have professorships of oratory, belles-lettres, and music. These should be taught historically, theoretically, and practically.

But it is in the formative and applied arts, as painting, sculpture, and architecture, that the deficiency in our system of education is the most flagrant; and it is more especially with reference to these that we wish to treat. It is true that in many of our public and private schools, drawing and painting are taught. But how are they taught? In the most cursory,

mechanical, and unartistic way ; not receiving one quarter of the time given to arithmetic, grammar, or any other elementary study ; being pushed into any spare hour that the student who has a special love for art can find ; ranked as "ornamental," in distinction from the solid or serious studies ; and considered by a large majority of teachers, parents, and patrons as an unimportant, if not a trivial and frivolous, or indeed a vain and noxious appendage to the education of a person of dignity of character. Still the importance of the fact is not to be underrated, that drawing and painting are taught in any manner in our primary schools and academies. Having secured a foothold, they will gain ground with the advancing public taste. As those who are now in the primary schools and the academies enter college, they will wish to continue their studies on a higher basis. Thus there will be created a demand for professorships, and the demand will be supplied.

Instruction in esthetics and the fine arts, to be systematic, should be of three kinds, theoretical, practical, and historical. The theoretical will include the general science of esthetics, or the philosophy of the beautiful ; its place in a system of philosophy ; the classification, methods, scope, spirit, and mutual relations of the different fine arts, as music, poetry, oratory, painting, sculpture, architecture ; and of the applied arts, as landscape gardening, mechanical and topographical drawing, the ornamentation of carpets, wall paper, furniture, machinery, dress, and everything that can receive life, grace, and beauty from the hand of art.

From a lack of thorough instruction in preparatory schools, elementary instruction will have to be given in the practical use of the pencil and the brush ; also in the application of mathematics to drawing, in isometrical and linear perspective, and in architectural, mechanical, and topographical drawing.

To the general scholar, to the man of culture, the study of the great intellectual forces that have moulded the civilization of the world, is one of the greatest interest and importance. With such, the historical study of the development, the rise, perfection, and decadence of the fine arts in the different nations and ages of the world, opens the mind to the most glorious as well as the most sad epochs of human greatness and weakness. Without a knowledge of this element in

human history, much of history must be blank, more must be enigmatical, and all is incomplete. Egypt without her temples, tombs, and pyramids; Athens without the Parthenon, the Erechtheum, the Propyleum, the temples of Theseus and Jupiter; Rome without the Capitol, the Coliseum, the baths, the temples, and the tombs; Pompeii without its statuary and paintings; Constantinople without the Santa Sophia, the cisterns, the hippodrome, and the mosques; Florence without its cathedral, city-hall, churches, statuary, paintings, and palaces; Cologne without its cathedral and Romanesque churches; Venice without its St. Mark's Church and tower, ducal palace, library building, marble palaces, and brilliant paintings; in fact, any and all historic countries and cities, without their monuments of art, would be stripped of a great portion of the strange charm that draws to them travelers from all lands. We cry out against the destruction of works of art by the Vandals. How much less would the immeasurably greater portion of the men of learning in America know of the works of ancient art, the spirit that gave them birth, the circumstances of their creation, and their influence upon the art of succeeding ages, had the Vandals destroyed every work of classical architecture, sculpture, and painting, than they do now?

A distinguished member of the New York bar, a graduate of a college in New England that claims to be the best in America, while in Italy lately, declared that he had never heard of Leonardo da Vinci, and by the way he talked it was demonstrated that he certainly never had, though his German and Italian companions could hardly believe their ears. The death of Cornelius, the patriarch of modern painting, fell this year like a cloud of darkness upon cultivated circles in Europe. In America nobody seemed to know there had ever lived such a man as Cornelius. Unless the history of fine arts, and their relation to the general history of civilization is taught in our colleges, this deficiency in the education of the cultivated classes will continue; educated Americans abroad will continue to appear ignorant of the first elements of culture; one great branch of the stream of civilization will flow away from us; our knowledge of historical and contemporary art will continue to be borrowed; and one third of our knowledge of history will be a blank, or a mixture of crude and detached data.

For the study of the history of the fine arts and their relation to the general history of civilization, text-books for class recitation are needed. Of such we have no trustworthy ones in this country. Till these are given, instruction must be given by lectures from the professor. These should be extended through about half of the last year of collegiate instruction. More, the other branches of study would not admit. As much time as this is given to astronomy, for example, or many other studies not more important for the development of the mind, and its furnishing with useful information, than the subject of which we are treating.

These lectures on the history of art should be supplemented by museums of archaeology and art history. Such museums are attached to many universities of the old country. The great royal museum of Berlin is now used as an appendage to the university for the illustration of the lectures of the professors upon the history of the fine arts. It is possible to procure a very acceptable museum to illustrate the characteristic periods of architecture, sculpture, and painting among all peoples and of all ages, at a moderate outlay, at much less than is appropriated to the gathering of cabinets of mineralogy, geology, or zoology, or in the apparatus to illustrate physics and chemistry. The laws that govern the crystallization of formless matter, that have governed the developments of animal and vegetable life in the geologic and present periods of the history of the earth, are extremely interesting, and justly require illustration by extensive cabinets and apparatus. Are the laws that have attended the development of humanity in history, are the finest workings of the human spirit, the noblest productions of human genius, of less interest? And is money misappropriated in gathering museums to illustrate these laws, to reproduce these works of genius, so that they may be enjoyed again hundreds and thousands of years after their authors have gone to their last sleep?

A well selected museum of archaeology and art history would have as its foundation casts in *plaster of Paris* of the chief works of sculpture, and of the chief architectural ornaments of the different ages of sculpture and architecture. It is impossible now to get good original works of any historic artist of past periods. Copies in plaster are perfect reproductions.

They have none of the defacing and discoloring of the weather-worn originals, and thus for the purpose of study *are better than the originals*. They cost far less and are far more true than copies in marble. At the outset, a few copies in plaster can be obtained. These can be supplemented by photographs of others. These photographs reproduce all the effects of the original from a single point of view. Of many fine works of sculpture no casts have been taken, and we must as yet be content with photographs of them. Most works of architecture must be examined by means of photographs and engravings. The only other or better method is by the use of cork models of buildings, and these are expensive. The study of the history of painting offers more difficulties. Painted copies are expensive and are usually poor. Photographs and engravings give the outline, the drawing, the shading, and the composition, but they lack color, a vital element in painting. Still it is better beyond comparison to have the advantage to be gained from photographs and engravings than to know nothing of the history of painting.

Thus, by the addition of the theoretical, practical, and historical study of the fine arts, by a placing esthetics and the fine arts on a level with philosophy and science, and with theology and morals, by the symmetrical development of the trinity in our spiritual nature—the good, the true, and the beautiful—we will have a system of education that will develop a symmetry and perfection of culture and civilization that has been attained in no past age.

---

#### ART. VIII.—OUR MINISTRY.

##### APOSTOLICAL SUCCESSION.

THE Christian ministry is of God. No pope or president, bishop or moderator, has any authority to call men to this service. It rests not with any conclave, convocation, conference, or general assembly. And no man has any right to conclude, from his acuteness as a logician, ripeness as a scholar, or volubility as an orator, that he is fitted for this work. To call



and to qualify, is the exclusive and inalienable prerogative of the Holy Spirit. Feed the Church of God, which he hath purchased with his own blood, over which the Holy Ghost hath made you overseers. Ministers of all Christian denominations profess to have been "moved by the Holy Ghost." But there are those who contend that the right of the ministry belongs exclusively to men ordained by bishops who have descended in unbroken succession from the apostles of Christ. We might ask here, Is it likely that the Holy Spirit would suspend the perpetuation of his own institution on the will or whim of fallible mortals? If so, then, were such bishops to decline putting their hands on any more heads, there would be no valid efficacious ministry in the world when the present generation of ministers had entered into rest. If this be true, the New Testament is silent on it. No intimation is there given that we are to receive no minister unless he can trace an uninterrupted succession through eighteen centuries. There is no evidence that the necessary registers were kept by the early Churches. As there were twelve apostles, there may be twelve apostolical successions as well as one. If it be said the succession is derived only from Peter, who was the founder and first bishop of Rome, it has never been proved that he was ever in Rome: There is no mention of Peter in Paul's epistle to the Romans. If he had not at that time been at Rome, he could not have been the founder of the Church there, nor its first bishop. And if there at the time, Paul sends no salutations to him, but directs others to remedy the disorders that prevailed, which completely overturns Peter's supremacy. Again, the stream that has flowed through Rome has been awfully polluted. Popes have been guilty of the most pernicious errors. Popes have condemned councils, and councils have condemned popes. Popes have contradicted popes. Pope Sixtus V. published a Bible which he said was true, legitimate, authentic, and undoubted; Pope Clement VII. suppressed it, and published another of his own, with three thousand corrections. Many of the popes have been notorious thieves, whoremongers, and perjurers. They have been deposed, and yet kept in the line of succession. There have been two popes at a time, a woman pope, and a period of eighty years without any pope. The uninterrupted succession

is a fable. And if it existed, it would be utterly worthless as it respects any practical or spiritual results. The great Head of the Church has laid down a simpler and a surer rule. By their fruits ye shall know them. No minister has a right to consider himself in the apostolical succession whose ministry is not apostolical, and who is not walking in the steps of the holy apostles.

#### A RENEWED HEART.

We are not about to dwell on the validity of our ministry, nor on the various and important duties of ministers, nor to write a treatise on homiletics, but to offer some hints on preaching to our junior brethren. The first qualification for the ministry is *a renewed heart*. God never sends an unconverted man to convert others. Whom he employs he sanctifies. "Be ye clean that bear the vessels of the Lord." First disciples, then apostles. "Unto the wicked God saith, What hast thou to do to declare my statutes? I sent them not, therefore they shall not profit this people at all, saith the Lord." He who has not obtained mercy cannot testify to the blessedness of pardon. He who has not been regenerated will never travail in birth for souls. He who has never felt the Gospel to be the power of God unto his own salvation will never be concerned about the salvation of others. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. He who has entered the office for personal ease has missed his way, and had better return. He who seeks the applause of men is not a servant of Christ. He who preaches for filthy lucre is guilty of sacrilege. Sound, healthy, earnest, active piety is indispensable in a minister. He must not only obtain grace, but grow in grace; must build up himself on his most holy faith, pray in the Holy Ghost, and keep himself in the love of God. If he is cold, how is he to warm the hearts of his hearers? If he preaches in a heavenly frame, they are likely to have the fruits of it.

#### A WELL-FURNISHED MIND.

The gifts of nature are often a snare to a young man. He, perhaps, has much fluency of speech, a lively imagination, and impassioned feeling. With more ease than he anticipated he can keep the alarum going for some time. This fluency is

often his ruin. He does so well with little effort that he depends upon his natural talent, and neglects self-cultivation. Sound is not always sense. Great fluency of speech may be a poor cover for a remarkable paucity of ideas. High-sounding phrases, on examination, may be destitute of meaning, convey truisms, or express nonsense. A ready speaker is not always a close thinker.

The inferiorly gifted man may aim at high excellence; his more gifted brother may be content to move in a more contracted range, or, even congratulating himself on his talent, stop short before he has hardly begun; and thus, like the hare in the fable, allow himself to be distanced by the despised tortoise. A man eager for knowledge, avaricious of ideas, always, with every power of mind, on full stretch to lay hold on some attainment not yet reached, is the man to make the preacher. He comes to his duty in working trim. His preaching labor is not a spasmodic action, but healthy energy; not periodical excitement, but natural vitality; not the running out of a cistern, but the flowing on of a stream; not the discharge of a Leyden jar, that startles the assembly, but the steady action of the galvanic trough, that is as continuous and permanent as the occasion requires. We would impress it upon our junior brethren, that if they would set others thinking they must think for themselves. A vast mass of matter may be but a lump of clay. It is the mind of the preacher that alone can vitalize the mass and energize it. A discourse is the fruit of thought; it is the creation of mind; it is the publication of the travels of a mind which has, for the first time, entered a region to make its own observations on the country and its products, whether that region has been traveled by others or not.

#### SERMONIZING.

A preacher should make all his reading, studies, observations, and experience bear on his pulpit exercises. A physician is expected to be acquainted with medicine, a solicitor with law, a ship-captain with navigation, and a preacher with theology and the best method of communicating knowledge to his hearers. Three things are necessary to a good sermon: the matter must be important; it must arise out of the text; it

must be naturally arranged. If these three characteristics are found in a sermon, it is good; if any one of them is wanting, it may be a good essay, oration, or lecture, but it is not a good sermon. There are subjects, political, literary, scientific, very suitable to the college, the court, the senate, that are felt to be quite out of place in the pulpit. A preacher of the Gospel is expected to confine himself to the Gospel: its sublime doctrines, pure precepts, noble examples, inestimable privileges, and glorious discoveries. Christ Jesus the Lord, in the splendors of his divine perfections, the purity, activity, and beneficence of his life; the ignominy, agony, and atoning efficacy of his death; the triumph and magnificence of his ascension, and the exclusiveness, prevalence, and perpetuity of his intercession, must stand out in distinct and attractive prominence; must be the preacher's grand theme, the center of the circumference he traverses, the sun of the system he explores. The Gospel, and the Gospel only, contains the remedy for the world's malady; and is best understood, felt, relished by persons of all classes, from the least unto the greatest. In a neighborhood where we labored some time ago, an idiot boy who was observed regularly to attend the Methodist Chapel, while his relatives frequented a different place of worship, was one day asked his reason for the preference, when he promptly replied, "Because there it is Christ, Christ, Christ, and *all* may come." The duke of Sussex informed our sainted friend Adam Clarke, that the bishop of Salisbury, having procured a young man of promising abilities to preach before George III., the bishop in conversation afterward, wishing to get the king's opinion, said, "Does not your majesty think that the young man who had the honor to preach before your majesty is likely to make a good clergyman, and has this morning delivered a very good sermon?" To which the king in his blunt manner hastily replied, "It might have been a good sermon, my lord, for aught I know, but I consider no sermon good that has nothing of *Christ* in it." No man can be considered a good preacher who does not understand the Christian theology. His views of the character of Christ will give the complexion to his preaching. There is an intimate relation subsisting between the truths of the Gospel. One error leads to many; and as the tendency of false principles is progressive, none of

them can be considered as perfectly harmless. But they become highly dangerous when they affect our views of Christ. Mistakes here, whether they relate to his person or to his prophetic, sacerdotal, or regal offices, may be equally injurious to his glory, and subversive of those principles which should ever influence our hearts and regulate our lives. Unless a preacher clearly perceives the connection, relation, and dependence of the various parts of the Christian system, he will be sure to fail in precision and luminousness of definition and of statement. We once heard a minister at a conference preach on repentance. He said there was a legal repentance and an evangelical repentance, and that he should give an example of each. Of the former he adduced the Philippian jailer, who said, "What must I do to be saved?" Of the latter he presented Lydia, "whose heart the Lord opened." But the preacher knew not what he said, or whereof he affirmed.

The matter of a sermon should flow from the text. We have heard a popular minister in no mean city preach from "A bundle of myrrh is my well-beloved unto me." He said some good things, but not one of them was to be found in the text. On another occasion we heard a minister of some note from "I am black but comely, as the tents of Kedar, as the curtains of Solomon," which he said meant that the believer was black with sin as the tents of Kedar, but comely in Christ as the curtains of Solomon; an awful perversion of the text. At another time from "The inhabitant shall not say, I am sick." This he explained to mean, the Christian was sick with sin, but that he would not complain of it. From such apostles, O ye mitred heads, preserve the Church! A preacher should never take a text which he does not understand. Nor a text which, out of its proper connection, can mean nothing. He should give the literal meaning of it, and never appear to contradict the Holy Spirit. And whether he treats his subject by formal division, proposition, or observation, he should be always perfectly natural: proceeding from the less to the greater, from the duty to the promise, from the race to the prize.

#### NATURALNESS.

Preachers in all their pulpit exercises should be *natural*. Every man has his own way of expressing his ideas. His own

way may not be perfect; it probably has defects, some of which time, thought, admonition will correct. But, in every case, the mode of expression natural to an individual is the best which that individual can adopt. Imitation is at once servile and inimical to ministerial variety. Material nature presents not a uniformity of aspect and condition. Variety is their charm. It illustrates the resources of the Creator. No two heads are shaped and sized exactly alike. The human face is confined to a certain extent of boundary; its principal parts are alike in number, and in their relative position to each other. Yet, numberless as they are, two faces were never formed exactly alike. God intends each man to be distinguished from his fellow, that he shall have a personal difference, and be perfectly distinct from the rest of his kind.

The same diversity of mind characterizes man. We are not all thrown into the same mould. Our mental conformation is endlessly varied. Every man has his own mode of thinking, his own way of expression. How widely do the bishops of our Church differ from each other. Simpson does not express himself as Ames, nor Scott as Janes. The mental conceptions of Morris are as diverse from those of Baker, as the compositions of Thomson are distinct from the productions of Clark and Kingsley. The men who give a character to an age—whose writings are stereotyped for the benefit of all generations—whose great claim to notice is their originality, grafted on genius—are not, like greenbacks, struck off the same plate, and distinguished only by the numeral accidentally engraven on them. Each is himself. Each stands alone, and separate, in his own identity. Each speaks for himself. Each enunciates his own thoughts. Each is a divine oracle, God speaking through the human instrument, and each of these instruments presenting that phase of thought for which his own mental structure peculiarly and distinctly fitted him.

The pulpit should present this natural, agreeable, instructive, useful variety. Artificial perfection is not wanted there. A close imitation of what men of any particular school may deem a model, is a loss of pulpit power and a waste of public resources. Variety of mind requires variety of modes of expression. The canal may be cut straight and uniform, for



it is artificial: but the river, whether it rises from a quiet spring, or oozes from the mountain side, or rushes with the force of a torrent from the fissure of the rock, cuts its own channel, and distinguishes itself from every other stream by its bendings and its windings, its narrow gorges and its broad places of waters; and thus gives to itself a beauty and variety peculiarly its own, and sufficient, in the eye of the lovers of nature, to make it an object of interest and admiration. The glory of the Mississippi is one, and the glory of the St. Lawrence is another. The Ohio differs from the Hudson, and the Susquehanna from the Connecticut. But each is invested with interest to the tourist and traveler, because each has original peculiarities.

The stream of thought runs through men's minds with similar variety of form and mode when man acts with the freedom and grace of natural aptitude and peculiarity. He who thinks for himself views every object from his own position. Each man has his own way of painting these mental visions. His style may not be the best in the world, but it is best for himself. He is most at home in it, and no man can make others feel at home unless he feels at home himself. There is an ease in this natural style of thought and of expression, and this ease is imparted to an audience. If all preachers could most successfully imitate some supposed model of original thinking and of pulpit eloquence, so that a hearer, with his eyes shut, could not distinguish whether he was listening to the original or to his disciple, the gain of this perfection of thought and style would be as irreparable a loss to the world of mind as uniformity of color, shape, magnitude, position, in any department of nature, would be in the world of matter.

The pulpit is in danger of suffering in power and efficiency by the practice that obtains in some institutions formed for the training of candidates for the ministry. These compose sermons designed, not to arouse dying men to the interests of eternity, but to be submitted to the inspection of a professor, whose approval of this artificial substitute for a sermon is likely to be the chief object of solicitude with the student. The professor has his own notions of what a sermon should be, and his own rules whereby the structure which will meet with his commendation may be raised by the novice for perfection

or approbation. Thus formal, stiff, cold, lifeless, cramped works of art may, as a rule, be apprehended, instead of the easy and varied grace and power of nature. The structure will be artificial. Long rows of buildings, made on the same plan, will take the place of cottages, villas, mansions, each separated and surrounded by its own inclosure, displaying the taste and resources of its owner, and giving grateful variety to the landscape. An essay rather than a sermon would be the probable result. Close adherence to the professor's rules of composition, rather than a free play of native powers, allowed to range at liberty through the regions of truth which the subject naturally opens to the thinker; a dwarf rather than a full-grown man; the grave rather than the womb of thought. Nature has given no other model than her own ceaseless variety; and if the *alma mater* of any class of ministerial candidates produces a tendency to uniformity, the Church will sustain a loss for which no scholarship or collegiate instruction will ever compensate. Let the young preacher possess distinct ideas, forcible language, religious feeling, and by the grace of God he will be no post in the pulpit. His active mind will generate activity in other minds.

A preacher who wishes his sermon to be effective must have *clear and distinct ideas of his subject*. He cannot impart what he does not himself possess. If his mind views intellectual truths as vaguely as the eye perceives material objects in a hazy atmosphere, it is impossible for him to impart a clear outline and well-defined forms of truth to his audience. His discourse will be foggy, confused, perplexing. He knows not what he is doing. His harangue is a play upon words when it should be a collection of ideas. The audience is occupied with sound when it should be instructed, exercised, gratified with sense. He does not understand himself; how then can he make others understand him? Clear ideas are requisite to good sermonizing. Let a preacher see his way clearly into a subject, through a subject, and around a subject; let him have a vivid outline of it in his own mind; let the several truths of which it is composed be distinctly set, as in a picture, before his mental vision, and he will have little difficulty in conveying these apprehensions to others. He will have set the type; his audience receives the impression.

There are preachers whose discourses ever fail in conveying a knowledge of truth to their audience. They are never understood. It is not that they soar into regions of thought, or that they dive into profundities of truth, into which the inferior capacity of their hearers denies them entrance. It is not that their language is a departure from an easy style. In these respects they are common-place enough. The idea may be puerile; a child's caliber of intellect would have been adequate for its emission; a peasant could have hardly used a more homely style. Nevertheless, no one understands the preacher; no one understands the discourse; no one carries away the sermon. He has been beating the air. His audience gaped, not with admiration, but at inanity. The preacher did not understand himself, and therefore could not empower others to understand him. Destitute himself of clear apprehension, he could not impart distinct notions to others. His own mind confused and muddy, all that came off from it was confused and muddy too. The stream could not rise above its source; it passed through no filter from the fountain to the receiving vessels. An audience should have no difficulty in comprehending what the preacher means. In order to this the preacher must know what he is about, and whereabouts he is. He must have in his own mind, and present with him, clear, well-defined ideas, of which his language is but the exponent. Opaque bodies intercept light. Confusion of ideas in the speaker begets confusion in the hearer. A definite meaning for each term employed, a clear apprehension of every idea adduced, a mental outline distinctly formed of the truth embodied in the discourse, will convey knowledge to the mind with as much certainty as light falling upon the eye produces the vision of material objects.

#### PLAINNESS.

Preachers should use *great plainness of speech*. Words are of use only as signs of ideas. Their usefulness consists in their expressing the ideas which it is sought to convey to other minds. Some preachers seek for words that are most rarely used, and more rarely understood. Hard and polysyllabic words are the favorites when there is a simple word that expresses the same sentiment, and will be universally under-

stood, but which is passed by, apparently for no other reason than that it is the very word which will be comprehended by every one that hears it. Great minds have great ideas, and will seek to convey their ideas in words of common comprehension. The extremest simplicity may be the truest sublimity. Vast thoughts require no bombast to set them off. Only misshapen bodies, and persons wanting in symmetry, need the *adornment* of dress. Large-sounding words often conceal a wretched nakedness of thought. Great truths need not this artificial glare any more than the light of day can be aided by the taper. God said, "Light be! and light was." It requires not the voice of Longinus, the Greek critic, to point out the sublimity of this simplicity. The wisest men use the plainest terms. Learned phrases do not make a learned man. Great-swelling words not only indicate "vanity" of heart, but are often the result of emptiness of head. Having but little of sense to give, there must be presented the more sound. Preachers fond of hard words are oftener ignorant of their meaning than capable of using them. Their misapplication of such words is often grossly ludicrous, and an unmistakable evidence of ignorance. Wishful to impress on others their great wisdom, they stamp themselves as fools. Fishing for admiration of their superior attainments, they fall into deserved contempt. They have gone out of their depth. They have taken into their hands weapons with the use of which they are ignorant. The scholar is wiser than the teacher; for the former sees what the latter knows not—that the instructor is ignorant of the terms he employs.

The preacher should also avoid the turgid, bombastic, stilted style of speaking. He who adopts it never appears himself. All is artificial. He abounds in flowers of speech. He lacks the fruit of thought. He is more anxious to show himself off than to instruct others in the truth. He places himself before his congregation as an idol. Incense to himself appears to be his chief object. He misses his aim. Sensible men have little relish for this artificial glitter. Instead of admiration it produces disgust. Instead of homage done to his greatness, contempt is awakened at his vanity. Instead of amazement at his brilliancy, men feel horror-struck that a frail mortal has the temerity to seek applause while standing

in the holy place. We say, then, to our young preachers, Be natural. Express yourselves inartificially. Aim at perspicuity. Strive that every one may know your meaning. Ideas, not words, enrich a discourse. The mental soil is seldom rich where the preacher has to labor hard for words. It is the poverty of ideas that drives the speaker to the necessity of covering over the scantiness of thought by the delusive glare of high-sounding phrases, and by the worthless drapery of bombastic forms of speech. Scholars do not want them, and the uneducated cannot understand them. The educated want thoughts that are suggestive, and that will awaken and exercise their own mental activity; the uneducated want thoughts in such language as they can easily comprehend. Fine words are despised by the one class, and are lost upon the other.

All our best and most useful preachers, such as Wesley and Fletcher, Benson and Clarke, Asbury and M'Kendree, have been easy to be understood. They thought clearly and therefore spoke intelligibly. And as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. Many persons go to Church not to be instructed but gratified, not to be sanctified but flattered; and if a preacher seeks to be popular with such hearers, it is only for him to avoid the common topics of repentance, faith, holiness, and spend his time in quoting pretty poetry, telling lively anecdotes, investigating some unimportant fact of history, some date in chronology, some discovery in philosophy, and in exhibiting some flowers of rhetoric, without touching a besetting sin, or leaving a scar on the conscience, and, *verily, he has his reward*; but will he receive from the Lord of all the plaudit, *Well done, thou good and faithful servant*? All unnecessary offense should be avoided. The threatenings of the law, the sentence of eternal death, should not be denounced as if the preacher were in a passion, and felt pleasure in consigning sinners to perdition, but with the utmost solemnity, with a trembling hand and a faltering voice.

#### READING AND RECITING.

We have frequently been asked by young preachers whether they should put *their thoughts upon paper* before delivering

them to a congregation; and if so, to what extent they should write their sermons. Discourses really extempore are probably but rarely delivered. More or less preparation is not only general, but creditable. A preacher should give his congregation the result of his best attention to the subject on which he designs to speak, or his discourses will soon be vague, loose, common-place, and presenting but little variety of matter. He should understand the passage, its drift, the uses to which it can be best applied, and the most effective way by which to bring its contents to interest his hearers, and to secure their instruction and edification. To write beforehand an outline of his intended discourse may be attended with some advantage. It remains ready for use, when, if intrusted to the memory, much of it might be erased from the mind. The possession of a well-arranged outline serves to give a preacher a good degree of self-possession. Good thoughts, which the mind has worked out for itself, form valuable intellectual treasure. It would be a pity to lose it. Few memories could retain it. In the course of years it may become invaluable. To have lost it would be a more grievous loss than that of silver or gold.

In writing down the outline of a sermon, the aim of the young composer should be to crowd in the greatest number of appropriate and weighty truths, arranged so as to assist him and his congregation in an orderly walking up to his subject, and an orderly examination and full apprehension of it. He should aim not at fine phrases, but at vigorous conceptions of thought; not at pretty arrangements of words, but at having masses, ingots of arguments, sentiments, and uses, ready lying for immediate occupation, and in sufficient plenty to prevent the necessity of employing tinsel as a covering for the nakedness of the discourse.

The manuscript should not be taken into the pulpit and read to the audience. This mode of address is unnatural, and calculated to defeat the great object of preaching. To deliver a discourse verbatim from manuscript is also an evil. The habit of writing out a sermon fully, and of giving it a fine finish, consumes a large portion of time. It is an excessive burden to the memory. It gives much stiffness to the



delivery. It cramps the energies of the mind. It makes the preacher think of his manuscript when he should be lost in his subject. If any new thoughts are suggested to him in the course of its delivery he is timid, and inapt to follow them out. He has tied himself down to so many lines, and so many words; and if he get out of the beaten road he may find it difficult to get back to it, if he do not, indeed, lose himself in the new course of thought that has been awakened. When a man is working out an important thought before an intelligent and sympathizing audience, his mental powers have a keenness and energy which the cool quiet of the study will fail to develop. As the result of this intellectual excitement the most uncommon sentiments, the most original turns of thought, the most striking and animated illustrations, and the most happy forms of expression, will give a variety, a force, a brilliancy, an interest, amply repaying the lack of that rhetorical or even logical accuracy which *memoriter* preachers sometimes acquire, and which they perhaps affect to admire. The habitual dependence of the preacher upon the tenacity of his memory hazards his dependence on the help of the Holy Spirit, and his aptness to avail himself of circumstances the occurrence of which, when adroitly used, give him an immense power over his audience. His thoughts are all chiseled out. His forms of expression are all stereotyped. There is no flexibility in his discourse. He must confine himself to what he has written—accurate it may be, but it wants ease. He does not create thought as he passes on, he only uses what he has already in preparation. Occasionally a junior preacher may write out a sermon in full. It may assist him in correcting any gross impropriety of style. But in all probability it is the sermon which, after a few years, he will most rarely preach, though it has cost him most labor to produce it. He will not much relish traveling over the same beaten path. He will grow weary of his own uniformity.

Every preacher should preach *his own sermons*. As the congregations expect his own, he should give them his own; never practice a deceit by appearing in another's dress, but give his hearers the produce of his own sweat, the result of his own brain. He should beat out his own oil, and with it light up the sanctuary, when it is his turn to serve the priest's office.

He who shows himself off with another man's mental wealth injures himself. He is neglecting to cultivate his own estate, which probably is capable of vast improvement, and which, under skillful and diligent management, might yield rich returns. If God has called a man to preach he has given him the ability, if he daily improve his opportunities, to edify those to whom he is sent. Let him make his own outlines, shape his own course. If the matter is in him it will come out. Time, thought, reading, observation, use, will teach him to throw the material into the most useful form, and to present it in the most edifying manner.

Some sermons are a singular piece of patchwork. They consist of a paragraph from one author, a scrap from another, a section from a third, portions from several. They shine in all the colors of the rainbow. They are enriched, like a cabinet, with curiosities and specimens from every part of the world. Joseph stands in the pulpit in a coat of many colors; it is patchwork; every patch has been filched. The man has not obtained the raw material, woven it by his own industry into a seamless garment, and given it by his own skill its varied and splendid hues. It is very fine! But when his "elegant extracts" are exhausted, and he is obliged to fill up and speak for himself, there is a baldness, a meagerness, a chaffiness, that contrast most painfully with the wealth and taste which he has displayed. "Alas, master, it was borrowed!"

Preachers should not only preach their own sermons, but always be *making new ones*. They should not be content with a few, preaching them over and over again to wearisomeness. The old sermons should not be thrown away indiscriminately, for some of them will be equal to the new ones. There are seasons when a man thinks with more than ordinary vigor; when he discriminates with more than ordinary clearness; when he composes with unusual force; when he is aided from above in an extraordinary degree. Sermons thus prepared are not to be used once or twice and then for ever laid aside. But he who would speak unto men to edification, and exhortation, and comfort, must ever be intent on making fresh sermons. Society is on the advance. Knowledge is increasing. His own mind must not be cramped. He must

advance in knowledge, in aptitude to teach, and in grace. He should always have a fresh piece of metal on the anvil. However large and however valuable the stock in hand, so long as mind is improvable, so long as knowledge is exhaustless, so long as perfection is not attained, let the preacher elaborate from time to time truth from its purest materials and sources, and as a wise steward bring forth things new and old. Thus did Adam Clarke and Richard Watson, so that their ministry was fresh, instructive, and acceptable to the end of their useful and laborious lives.

#### EARNESTNESS.

In a preacher nothing can be a substitute for *intense earnestness*. He may be an acute logician, a profound metaphysician, a sound critic, a graceful orator; but he will never be a successful minister unless he is deeply imbued with religious feeling. A sermon is not an essay, a treatise, a lecture. Its object is not simply an exposition of truth; still less is it a display of intellectual strength or of mental resources. The preacher comes not into the pulpit in the garb of a philosopher or scholar. His business is not to display his logic or science, to excite the admiration and call forth the applause of his audience. Infinitely more momentous is his work, incalculably more solemn are his responsibilities. His business is to save souls from death. His congregations consist of those who will be eternally saved or eternally damned; of those to whom the broad road leading to destruction has many attractions, while they are alienated from the narrow road leading to eternal life; of those who, ere long, will have entered upon their unchanging condition of immortal being. The sermon may be the savor of life unto life, or the savor of death unto death. Eternal realities should seize and engross the mind of the preacher. *A soul saved! a soul lost!*—these two living forms of immortality should stand upon his study-table. The salvation of the one, the damnation of the other, traceable to his skill, to his earnestness, to his application, or to his want of these characteristics, should speak to his inmost soul, calling from their profoundest depths his sympathies and his sense of responsibility.

The religious feeling of a preacher should not be a mere

*desire* to save souls, it should amount to a *passion*; it should partake of the energy, the ardor, the exclusiveness of *enthusiasm*. In this respect he should be a man of one idea. The first, the all-engrossing, the all-pervading question should be, how most effectually to promote the salvation of souls. This singleness of eye will save him from all mean and debasing ends emanating from individual vanity and ministering to personal pride. It will give a singular earnestness and simplicity to his efforts, and will levy contributions on all his resources; and whether he be argumentative, imaginative, literary, or scientific, the energy and sympathy awakened by an impressive sense of the value of souls will press into his service all his intellectual powers and riches, that he may warn sinners to flee from the wrath to come, and persuade them to seek a crown of glory that fadeth not away. It is said of the seraphic William Bramwell that he was accustomed to look into the great realities of existence. He saw that here there was little else but shadow and vapor; all transitory, provisional, probationary. Life is a preface—to what? We are hurrying onward—whither? Our predecessors, have they not passed away? Ourselves, what is to become of us? One generation after another makes its appearance on the broad highway of existence, marches on with rapid step, filling the air with its shouts, and then vanishes in darkness. What has become of it? Its myriads are somewhere, doing something! Are living, thinking, feeling, suffering, or rejoicing at this moment! So will they be millions of ages hence—living, thinking, feeling, suffering, or rejoicing still! Bramwell looked at man, and found within him an immortal spirit; at time, and saw that it was but a fragment of eternity; at death, and discovered that it was an antechamber to heaven or hell. Here the vision of his soul was truly telescopic. His long-sighted faculty gauged the depths of being as far as they were accessible to mortal ken, and descried those dread realities of which so few ever catch a proper glimpse until they burst upon the view of the disembodied soul. He seemed to penetrate the mist that hovered over that shadowy land. There he saw a judgment seat, and one terrible of aspect who sat thereon; culprits dragged to the bar, the roll of crime unfolded, the look of unutterable despair as the awful sentence

was pronounced, and the unavailing struggle of the victim as the tormentors bore him away to undying misery! And yonder, too, his mental vision traveled up to the very gates of heaven, and placed before him the Lamb as newly slain, and the worshipping hosts that encompass the shining throne. His soul seemed in some measure to reflect the light which gleamed upon it from those far-off realities. His thoughts and words were drawn from the depths of being. His voice was a voice from another world. His dialect was a kind of compound of the terrestrial and celestial tongues. Like the man who dwells on the confines of two great kingdoms, the national characteristics of both were in some degree blended and combined in the same individual; but in this instance the spiritual element had by far the predominant sway, and imbued his whole being with its superior virtue.

---

#### ART. IX.—FOREIGN RELIGIOUS INTELLIGENCE.

##### PROTESTANTISM

##### GREAT BRITAIN.

INTERCOMMUNION BETWEEN THE ANGLICAN, THE EASTERN, AND THE SCANDINAVIAN CHURCHES.—We have traced in the columns of the "Methodist Quarterly Review" the steady progress of the plan to establish a closer union of the Anglican Churches with both the Eastern Communions (Greek, Armenian, Nestorian, etc.) and the State Churches of the Scandinavian Countries, (Sweden, Norway, Denmark, and Iceland.) The movement has assumed considerable dimensions, and may yet lead to important results. But it cannot have escaped the attentive observers of the movement, that thus far the Anglicans of Great Britain and the United States have alone been active in it; while the Eastern Churches and the Scandinavians have, on the whole, confined themselves to receiving and examining the Anglican overtures. The Anglican promoters of the movement thus far seem to have but little troubled themselves with the question whether the Eastern and the Scandinavian Churches would like each other's company. It is evident that this question, although alto-

gether overlooked, is one of great importance; and Dr. Pusey has therefore shed new light on the subject by calling the attention of his Church to the circumstance that the Eastern Church will make her communion with the Anglican Churches contingent upon the non-recognition of the Scandinavians by the Anglicans; for he says, the Orthodox Eastern Church has condemned Lutheranism as heretical, and wont have anything to do with either the Lutherans or those who associate with them. His letter, which is addressed to the "Guardian," a High Church paper of London, and which is of the greatest importance for the future of this union question, is as follows:

I have been asked by several, both clergy and laity, with whom I am of one mind, to request you to insert a few lines on a subject which, according to our convictions, deeply affects the well-being of our Church. An energetic party (looking, as we think, to the mere question whether Sweden retains the Episcopal succession, or the Danish body would accept it from us) has for some time been anxious that the Church of England should recognize the Scandinavian bodies, and enter into communion with them. We know that any such recog-

nition would be fatal to any hope of reunion with the Orthodox Eastern Church, such as many of your readers pray and long for. For it has condemned Lutheranism as heretical. But further we believe that any such implied recognition of the errors of Lutheranism (even in ignorance) would be very injurious to our claim to catholicity, and would now, as it did before in the alliance with the King of Prussia about the Jerusalem bishopric, unsettle the minds of many in their allegiance to our own Church. We, therefore, implore such persons, by the mercies of Christ, not to offer violence to our consciences by endeavoring to obtain any such recognition from the bishops to be assembled in September; and we hope that a memorial will be presented to those bishops earnestly deprecating any such recognition so long as those bodies adhere to the Lutheran symbolical books, which we believe contain merely heresy, from which God in his mercy preserve us. I have stated recently some of my grounds for disbelieving even the Swedish succession, in an "Introductory Essay on Reunion." I have alluded to some, though only a few, of their heresies.

Here we have the germ of a new conflict between the Anglican High Church men. They have before been divided on the attitude to be assumed with regard to the Church of Rome, on the introduction of the Ritualistic innovations, and many other points; now the new controversy is added, whether the efforts for establishing an intercommunion with the Scandinavians are to continue or not. Dr. Pusey and his friends fully agree in this, as in almost every question, with the Eastern Churches. They assert that the succession of the Swedish bishops is doubtful, while the Danes have no apostolical succession at all; and that the symbolical books used by all the Lutheran Churches, "contain merely heresy." They desire their Church, therefore, to keep aloof from the Scandinavians as heretics. In the Scandinavian Churches the letter of Dr. Pusey will probably have a great check upon the progress of the union tendencies. It was not without great difficulty that Bishop Whitehouse, of Illinois, one of the foremost High Church bishops in the Protestant Episcopal Church of the United States, gained last year some friends among the Swedes for this movement. He induced the archbishop of Sweden, Dr. Reuterdahl, and several

bishops, to be present at the consecration of an Anglican chapel at Stockholm, and to commit themselves otherwise in favor of intercommunion with the Anglican Church. One of the Swedish bishops, Dr. Anjou, vindicated the claims of the Swedish Church to apostolical succession. In order to derive from this tendency at once some practical advantage, Bishop Whitehouse, of Illinois, told the Swedish bishops that if emigrants to the United States had a recommendation from ministers of the Church of Sweden to the Episcopal Church in the United States they would be received in the friendliest manner, and even assisted in case of need. He furnished them accordingly with a formulary, which was to be given to emigrants, and which is as follows: "In case he should settle in any place where access to a congregation of the Evangelical Lutheran Church of Sweden cannot be had, he is hereby, in the friendliest and most earnest manner, recommended to the bishops and clergy of the Protestant Episcopal Church in the United States of America for the obtaining of that spiritual and corporal care which he may demand, and of which he may happen to stand in need." The archbishop was gained for this scheme, which, if skillfully carried out, would have carried a large portion of the Swedish Lutherans directly into the Protestant Episcopal Church. The Swedish Lutheran Synod in the United States took alarm at this, and addressed letters for fuller information to prominent men in Sweden for reply. Letters were received from the bishops of Gothenburg and Westeras, and others, which are soon to be published. We already know that in Sweden the Low Church party is strong and active, and ready to combat this "apostolical succession" doctrine of the High Church party. They will, of course, find a powerful ally in the letter of Dr. Pusey, which declares all the Swedish Lutherans, High Church men and Low Church men, heretics. If Pusey's views are sustained by a large portion of Anglican High Church men—and it is likely that they will—there is, of course, an end to the intercommunion scheme between Anglicans and Scandinavians.

#### GERMANY.

THE PARTIES IN THE PROTESTANT STATE CHURCHES OF GERMANY—THE



GENERAL SYNOD OF BADEN.—The political reconstruction of Germany must sooner or later be followed by a reorganization of the Protestant State Churches. In the old confederation each of the thirty-five independent states had its own Protestant State Church or State Churches, and between these Churches of the several independent states there was no official connection. The great political changes which have already been effected have started two important questions as regards the relations of the several State Churches to each other. The first concerns the relation of the Churches of the States annexed to Prussia, (Hanover, Hesse-Cassel, Nassau, Frankfort, Schleswig-Holstein,) to the Prussian State Church; the second, the establishment of some closer bond of union between the Protestant Churches of the North German Confederation, and of the independent South German States. As regards the annexed States, Hesse-Cassel, Nassau, and Frankfort had, like Prussia, a united Evangelical Church, formed by the union of Lutherans and German Reformed, and based upon the common points in the creeds of the two denominations. Their incorporation with the State Church of Prussia, which, in the name of the king, is governed by a supreme ecclesiastical council, (*Oberkirchenrath*,) presents, therefore, no great difficulties. But the Churches of Hanover and Schleswig-Holstein, which are strictly Lutheran, are opposed to a communion with the Reformed, and, therefore, also to a common Church government for the two denominations, and the regulation of their Church constitution has already produced violent controversies. A large number of the Lutheran pastors are determined to persist in refusing the admission of members of the Reformed Church to the celebration of the Lord's Supper. The Prussian government is again engaged in preparations for completing the constitution of the Prussian Church, by the establishment of a provincial synod for every province, and of a general synod to embrace representatives of every province. The demands for a national German synod, to consist of chosen representatives of the Protestant Churches of all the German states, and the establishment of a supreme executive council for all the states, are also general and urgent.

Within most of the individual State Churches the conflict is between the "Evangelical" school, which desires a strict conformity with the common points of the Lutheran and Reformed Confessions of the sixteenth century, the Lutheran party, which insists on strict adherence to the symbolical books of the Lutherans only; and the "Liberal Union" party, which demands within the national Churches equal rights for the believers in the old confessions of faith, and for those who reject, more or less, the doctrines common to Lutherans, Reformed, and other Evangelical denominations, and claim an absolute right of free inquiry. As but few of the State Churches have elective synods, it is difficult to ascertain the numerical strength of each of the three parties in the several States. At the General Synod of the Grand Duchy of Baden, which was held in May of the present year, the Liberal party numbered forty-two votes against only fourteen belonging to the Evangelical Union party. The synod elected as president Dr. Bluntschli, a professor of law at the University of Heidelberg, and among the prominent members of the majority were Dr. Rothe, Dr. Schenkel, Dr. Hitzig, Dr. Holtzmann, Zittel, all known as theological writers. The synod, by a strict party vote, expressed the opinion that the State Church should embrace, in the enjoyment of equal rights, those "who unconditionally adhere to the views of former centuries, and those who, following the progress of science and civilization, have gained a new standpoint for the exhibition of Christian truth, and convictions accordingly changed."

## ROMAN CATHOLICISM.

### ITALY.

THE ROMAN COUNCIL.—In accordance with the circular letter addressed on December 8, 1866, by the cardinal prefect of the Sacred Congregation of the Council of Trent to all the Roman Catholic bishops of the world, a large number of bishops, priests, and laymen from all parts of the world assembled in Rome, in June, to be present at the solemn canonization of several saints. In point of numbers, this was one of the largest assemblies of bishops of which the history of the Roman Catholic Church makes mention. According to

the official list, published in Rome, there were present five cardinal bishops, thirty-two cardinal priests, nine cardinal deacons, six patriarchs, ninety-five archbishops, and four hundred and twenty bishops—in all, five hundred and sixty-seven. All the countries which have Roman Catholic bishops were represented except Russia. From the United States there were present five archbishops and eighteen bishops: from England, eight bishops, with Dr. Manning, archbishop of Westminster, at their head; from Scotland, three bishops; from Ireland, fourteen bishops, commanded by Cardinal Cullen. Turning to the East, all its various rites were represented; as Greeks, Melchites, Roumanians, Ruthenians, Syrians, Chaldeans, Maronites, Armenians, and Copts. There were bishops, too, from India, China, and the islands of the Indian seas. The bishops laid at the feet of the pontiff the offerings of the faithful in the countries from which they came. Their donations in money alone were estimated at about \$1,500,000. At the last of the public consistories preceding the canonization the Pope delivered an allocution in which he thus expresses his design to convoke an œcumenical council:

To us, venerable brethren, nothing is more desirable than to glean from your union with the Apostolic See that fruit which we esteem most salutary to the whole Church. We have already entertained for a long time past a project which is known to several of our venerable brethren, and we trust that our thought may be realized as soon as the desired occasion shall present itself. Our project is to hold a sacred œcumenical and general council of all the bishops of the Catholic world, in which, by collecting various opinions, we may by common accord, and with the aid of God, adopt the necessary and salutary remedies, particularly in that which concerns the many evils which now afflict the Church. By means of such a council we have a certain hope that the light of the Catholic truth, dissipating the darkness of error in which the minds of men are involved, will shed abroad its beneficent light, and enable mankind to discern and follow, by favor of the divine grace, the true path of salvation and justice. The Church also will thence derive strength, and, like an invincible army, will defeat the hostile efforts of her enemies, subdue their pride, and, fully triumphing over them, propagate and uphold throughout the world the reign of Christ on earth.

But now, in order that your prayers and your and our cares may bear abundant fruit of justice to Christianity, let us lift up our eyes to God, the fountain of all goodness and justice; to Him who holds for them that hope, all fullness of defense, and all abundance of grace.

The bishops in their reply, as is common on such occasions, only re-echoed the words of the Pope, without giving utterance to any suggestions of their own. They express joy at the proclamation of the speedy assembly of an œcumenical council, from which they expect abundant fruit. As a great many false rumors concerning the drawing up of this reply were circulated in English and American papers, the Roman Catholic bishop of Southwark, in a letter to the "London Times," gave an authentic account of the deliberations of the bishops, which is interesting, as it is the only official statement thus far published. The following is the most interesting portion of the letter:

When an address was projected, the bishops of each nation deputed one or more of their number to represent them in the commission to which body the duty of preparing the address was to be intrusted. The English bishops, eight in number, unanimously selected their archbishop as their leading representative, communicating verbally, and not in writing, to him and to myself, (as his colleague,) their views as to the subjects that would probably be mentioned in the address. They had occasion to state their opinions on other important matters through the archbishop, and throughout the most perfect harmony of opinion existed between him and his colleagues. When the deputies of the different nations met on the 22d of June, Cardinal de Angelis, as senior by consecration, read a draft of fifteen points, which were proposed as the basis of the address. This draft had been prepared by a Roman prelate of high standing under his auspices, and was in Italian. Some of the bishops wished to hear it read in Latin. It was, therefore, read in Latin first by the cardinal bishop of Besançon, and afterward by the archbishop of Colocza in Hungary. It was at once unanimously adopted, the bishop of Gran Varadino, of the Oriental rite, suggesting that the address should contain an expression of the gratitude of the Orientals for the unvarying kindness with which Pius IX. had treated them ever since his election. Following the precedent of 1862, it was then resolved that six prelates, with Cardinal de Angelis at their head, should frame the address, and read it on the following

Wednesday, the 26th of June, to the general commission. The subcommission requested the archbishop of Colocza and the archbishop of Thessalonica to take the fifteen heads approved by the general commission, and to draw up an address founded upon them. After two days their draft was printed, and, with a few verbal alterations, was the same which was signed and presented to his Holiness. Neither in the heads nor in the address was a word contained either of the Czar of Russia or of Victor Emmanuel, and the passage relating to the loyalty of the Romans stands in substance now as it stood then. The address was unanimously accepted by the whole commission. No division or voting on any portion of it was so much as proposed. The address was at once signed by all the bishops in Rome—that is, by more than one half of the whole number of bishops in the Catholic world.

The committee had altogether thirty members, distributed as follows: France, four; Austria, three; Spain, three; Italy, three; England, two; Ireland, two; Belgium, one; Holland, one; Prussia, two; Bavaria, one; Switzerland, one; Portugal, one; North America, three; Brazil, one; Mexico, one; the East, three. The French bishops nominated Bishop Dupanloup, of Orleans, Archbishop Regnier, of Cambrai, Cardinal de Bonnechose, archbishop of Rouen, and Cardinal Mathieu, archbishop of Beasancón. The Spanish bishops nominated the three eldest of the bishops present. The three members of the committee selected by the Eastern bishops were Patriarch Valerga, of Jerusalem; Hassun, archbishop primate of the Armenians, and Languillat, a vicar apostolic of China.

## ART. X.—FOREIGN LITERARY INTELLIGENCE.

### GERMANY.

GEORGE MÜLLER, the founder of the great Christian institutions at Bristol, is well known throughout the Protestant Churches. An interesting sketch of his life and his work has been published by G. von Polenz. (*Georg Müller. Halle.*)

Dr. Hitzig's Commentary on the Psalms (*Die Psalmen, Leipzig, 2 vols.*) occupies a high rank among German commentaries on the Old Testament as regards his grammatical explanation of the text, and in this respect deserves the attention of all students of the Old Testament. His theological views are those of the Rationalistic school.

The work on Luis de Leon, by Dr. Wilkens, (*Fray Luis de Leon, Halle, 1866.*) is a very interesting Protestant biography of a Roman Catholic saint of the sixteenth century.

A large amount of valuable information on the educational system and the educational institutions of England and Scotland may be found in a work on that subject by Dr. J. A. Voigte. (*Mittheilungen über das Unterrichtswesen Englands und Schottlands. Halle.*)

Among the theologians of the liberal (Rationalistic) school of German theologians, Dr. Schenkel, Professor of

Heidelberg, is one of the most prominent and most prolific. His work on the life of Jesus (*Charakterbild Jesu, Wiesbaden*) has already been published in a third edition, and has also been translated into French. (*Jesus Portrait Historique. Wiesbaden, 1865.*) Its standpoint corresponds, on the whole, with that of the American Unitarians, and in point of ability is probably not excelled by any other publication of the same school. The most recent publication of Schenkel is a work on the present condition of the Protestant Church in Prussia and Germany. (*Die gegenwärtige Lage der protestantischen Kirche. Wiesbaden, 1867.*)

Among other publications of the same theological school is a German translation of Pecaut's work on the religion of the future. (*Die reine Gottesidee. Wiesbaden, 1866.*) The author goes further in his opposition to evangelical Protestantism than Schenkel, and has theological views similar to those of Theodore Parker. The fervor of his style has found many admirers.

Among the modern systems of philosophy which earnestly aim at a reconciliation between Christian doctrines and philosophical speculation, belongs that of Franz Baader, who counts among his followers many of the ablest philo-

sophical writers of Germany. Some of his ideas on state, society, and Church have been collected into a volume by Professor Hoffmann. (*Grundzüge der Societäts-Philosophie*. Wurzburg.)

Among the manuals of Hebrew archæology that by Prof. De Wette still occupies a very prominent place for the completeness and accuracy of its information, and for the lucidity of its arrangement. (*Lehrbuch der hebr.-jüd. Archæologie*. Leipzig.) The fourth and latest edition has been thoroughly revised and published by Dr. Ruebiger, Professor at the University of Breslau.

Professor Bisping, of Munster, (Rom. Cath.) has completed his "*Exegetical Handbook to the Gospels and Acts*,"

(*Evangelisches Handbuch zu den Evangelien*, Munster, 1866, 4 vols.) by the commentary to the Acts. The same author has previously published a commentary on all the Pauline Epistles. He is regarded as one of the most prominent exegetical writers of the Roman Catholic Church. Another Roman Catholic work on the Acts, by P. Hake, (*Darlegung der Apostel geschichte*, Paderborn, 1866,) is intended to be an apologetic history of the Apostolic Church from the Roman Catholic point of view. A Roman Catholic commentary by Dr. Bucher, (*Die Apostelgeschichte*, Schaffhausen, 1866,) is more popular than scientific, and forms the fourth volume of a popular commentary to the New Testament. (*Die heil. Schriften des N. T.*)

#### ART. XI.—SYNOPSIS OF THE QUARTERLIES, AND OTHERS OF THE HIGHER PERIODICALS.

##### *American Quarterly Reviews.*

**BAPTIST QUARTERLY**, April, 1867. (Philadelphia.)—1. Rebaptism. 2. Meaning of the Word *κρίσις* in Romans vii, 19-23. 3. The Apostle Paul. 4. The Scriptural Anthropology. 5. The Fundamental Law of Christian Worship. 6. Open Communion.

**BIBLICAL REPERTORY AND PRINCETON REVIEW**, July, 1867. (Philadelphia.)—1. The Hebrew Word Yashabh. 2. The Aim of Christianity, for those who Accept It. 3. Schaff's History of the Christian Church. 4. A Philosophical Confession of Faith. 5. The General Assembly.

**CONGREGATIONAL REVIEW**, July, 1867. (Boston.)—1. Justification and Sanctification. 2. The Pietists of Germany. 3. Theories of the Will. 4. Preaching from within. 5. The English Congregational Colleges. 6. Benjamin F. Hosford. 7. Modern Pagan Writers. 8. Short Sermons.

**FREEWILL BAPTIST QUARTERLY**, July, 1867. (Dover, N. H.)—1. Religious Sensationalism. 2. Speculative and Practical Men. 3. Demoniacal Possessions. 4. Perseverance of the Saints. 5. The Holy Spirit. 6. Divine Attributes. 7. Christ's Presence with his Embassadors.

**MERCERSBURG REVIEW**, July, 1867. (Philadelphia.)—1. The Apostolic Commission. 2. The Humanity of Christ. 3. The Word and Sacraments. 4. The Essence and the Form of Christianity. 5. The Authority of the Church in the Interpretation of Scripture. 6. The Satanic Back-Ground in Redemption. 7. Arianism. 8. Athanasius. 9. Cornelius's Memorial. 8. The Personality and Divinity of the Holy Ghost.

**NORTH AMERICAN REVIEW**, July, 1867. (Boston.)—1. The Origin of the Italian Language. 2. Serfdom and the Emancipation Laws in Russia. 3. Swedenborg's Ontology. 4. Longfellow's Translation of the Divine

Comedy. 5. The Judiciary of New York City. 6. The Labor Crisis. 7. On the Testimony of Language respecting the Unity of the Human Race. 8. Rousseau and the Sentimentalists.

UNIVERSALIST QUARTERLY, July, 1867. (Boston.)—1. Religious Skepticism in America. 2. Cobb's Commentary on the New Testament. 3. Whittier. 4. John Murray. 5. The Humanitary Aspect of Christianity. 6. The Country—Its Condition.

BIBLIOTHECA SACRA, July, 1867. (Boston.)—1. The Moral Faculty as distinguished from Conscience. 2. The Relations of Geology to Theology. 3. Free Communion. 4. Theological Education in England.

We give the just and liberal notice of M'Clintock and Stroug's *Cyclopædia*:

We have examined this volume with some care and much pleasure. There are critics who affirm that it contains errors. They might have made this affirmation without opening the volume. It is impossible to prepare any work of this kind without an intermixture of error. All our encyclopædias and dictionaries are unavoidably disfigured with mistakes. But the present volume, when compared with the majority of our books of reference, may be highly commended for its accuracy. It evinces learning and faithfulness. It is of course more favorable to the Arminian school than if it had been prepared by Calvinists. It is more copious and complete in those articles which will more particularly interest the Methodists than in those which will more particularly interest other denominations. When we consider the design of the work we cannot pronounce this a fault. We regard the work as one of great value to all denominations of Christians. We trust that it will have, as it deserves, an extensive circulation, not only in the large and important sect for whose use it was primarily intended, but also in the other sects, to which it affords much information otherwise inaccessible.

---

### *English Reviews.*

BRITISH AND FOREIGN EVANGELICAL REVIEW, July, 1867. (London.)—1. The Swedish Reformation. 2. Ritualism and the new Tractarian School. 3. Ecce Deus. 4. Erasmus. 5. Inspiration. 6. A Mohammedan Commentary on the Bible. 7. Milman's Historical Works. 8. Whose are the Fathers? 9. "Among the Masses." 10. "Table" or "Altar?"

BRITISH QUARTERLY REVIEW, July, 1867. (London.)—1. The Roman Question. 2. The Imagination—Its Functions and its Culture. 3. The Book of Job. 4. Herbert and Keble. 5. Rogers on Agriculture and Prices. 6. Dr. Abraham Simpson. 7. Reform and the State of Parties.

\*CHRISTIAN REMEMBRANCE, July, 1867. (London.)—1. The Cistercians in England. 2. Folk Lore and Old Stories. 3. Joannes Scotus and the Eucharistic Controversy. 4. The Fathers of Greek Philosophy. 5. The Reign of Law. 6. England and Christendom. 7. History of France under the Bourbons.

EDINBURGH REVIEW, July, 1867. (New York: Reprint.)—1. The Early Administration of George III. 2. Agriculture and Prices in England 1259–1400. 3. Professor Ferrier's Philosophical Remains. 4. The Council of Constantinople. 5. Indian Costumes and Textile Fabrics. 6. Life and Speeches of Lord Plunket. 7. Wine and the Wine Trade. 8. Josiah Wedgwood. 9. Burton's History of Scotland. 10. The Military Institutions of France.

FOURTH SERIES, VOL. XIX.—39



JOURNAL OF SACRED LITERATURE, July, 1867. (London.)—1. The French Oratorians—II. Nicholas Malebranche. 2. Eternal Punishment. 3. The Universities. 4. The Expulsion from the Garden. 5. Job. 6. The Site and Rivers of Eden. 7. The Quotations of Scripture. 8. A Sermon on Canticles i, 3. By Richard of Hampole. 9. The Book of Job.—A Revised Translation. 10. Schenkel on Christianity and the Church. 11. Thoughts on the Book of Jonah. 12. White's Life and Writings of Swedenborg.

WESTMINSTER REVIEW, July, 1867. (New York: Reprint.)—1. Mimicry, and other Protective Resemblances among Animals. 2. Lucius Annaeus Seneca. 3. The Last Great Monopoly. 4. Lyric Feuds. 5. The Future of Reform. 6. Jamaica. 7. The Religious Side of the Italian Question.

---

#### ART. XI.—QUARTERLY BOOK-TABLE.

##### *Religion, Theology, and Biblical Literature.*

*Christianity and its Conflicts, Ancient and Modern.* By E. E. MARCY, A.M. 12mo., pp. 480. D. Appleton & Co. 1867.

There seems little hope that the present century will witness in this country a conciliatory discussion between Romanism and Protestantism worthy of the religion which both profess, utterly dismissing all unfairness of representation, each side assuming the other's honesty and possible rightness, and with union on the basis of truth for its object. Ever since the dark hour when Charles V. drew the sword, in compliance with the behest of his spiritual superior, to drown the Lutheran movement in slaughter, the discussion has been involved with secular politics, and tinged with the hues of blood. In our own country the Romish element has belonged mainly to a particular race; that race badly represented by its least civilized portion, tracing its incivilization but too truly to ages of Protestant oppression. It has, as yet, insisted, in our land, on preserving a compact political unity under the control of its spiritual guides. The question of religious truth between the two sects has therefore been embittered by historical and political hate. Publications on both sides have been partisan and unfair, calculated to render their own side intensely partisan, and the other side intensely angry. To the catalogue, unnecessarily long, of this sort of publication, Mr. Marcy has here made an unnecessary addition. He has given us a book calculated to offend Protestants, and render Romanists still more fanatical.

More than two hundred pages are expended by Mr. Marcy, with varied success, in clearing the dogmas of Romanism from



misstatement and misconception, and (with far less success) in demonstrating the claims of papal supremacy and infallibility. More than one hundred more draw a picture of the effects of Protestantism in Europe, on the principle of saying all the bad and as little good as he can of Protestantism, and as much good and as little bad as he can on the other side. About one hundred more give us a frightful picture of Puritanism, very much in the tune of the political speeches of "Sunset Cox" during our civil war, delivered to copperhead audiences in New York in behalf of "leaving Puritan New England out in the cold;" that is, of uniting with the slaveholders, and so dividing the nation as to cut off the eastern states. That popery and slavery should hate New England is not wonderful. It is the old feud of despotism and ignorance against freedom and enlightenment. It is the great law case of *the slave-auction versus the free school*. New England is generally hated only by those whose hatred is a compliment. Finally, Mr. Marcy's closing chapter is a very crude attempt at making us believe that Romanism is rapidly gaining upon Protestantism. We do not suppose that Mr. Marcy is a bad man; but whether Romanism is good or bad, or (what is the real truth,) a very large mixture of both, we think Mr. Marcy's book is not a good book. It is a condemnable advocacy, even if it be of a good cause.

Mr. Marcy is often quite successful in clearing the theoretical dogmas and the theory of some of the Romish practices of misconception, and even setting some of the great merits of Romanism in a clear light. It was a sublime part the Church played when the barbarians of the North overswept the Roman empire, embracing the entire enlightened area of the globe. The Church, then, basing herself upon the remnant of ancient pagan civilization, took the great truths of religion and conquered spiritually her barbarian conquerors. She breathed into the wild hordes the breath of a Christian life. Even the denial of the right of private judgment wrought a mighty good, for Rome could think a thousand times more wisely for the rude barbarian than the rude barbarian could think for himself. Her very despotism was a blessing, for it brought the incongruous tribes toward unity, and laid the basis of the modern European system. The monasteries were the retreats of learning and thought. The great theologians of the middle ages dealt profoundly with the deepest questions, and we now turn over with reverence the pages of Aquinas and Anselm. We strike a blow at Christianity itself when we refuse to attribute the darkness of those ages to

the original barbarism of Europe, and persistently forget how much of theological truth and genuine piety animated the great ecclesiastical body to which Bernard, Columba, Kempis, Pascal, and Fénelon belonged. But when the ages rolled and the era came when Luther's clarion voice announced to Rome that young Christendom had become old enough to think for herself, then did spiritual despotism reveal her intrinsic badness, entitling her to be symbolized by the great apocalyptic beast. History furnishes no instance of any power so gigantic, so omnipresent, so relentless in cruelty. There can be no honest denial that, as a persecuting power, her equal is not in human annals. Nor is it a commensurate, though an amply true reply, that Protestantism has abundantly persecuted too. The great question is the right of private judgment, of which the Protestant side is self-evidently the side of freedom and tolerance, and that of Rome as clearly the side of despotism and persecution. Rome met young Protestantism with the bloody assertion of her claim, and whenever and wherever she has had the power the despotic claim has been bloodily repeated. Rome initiated the bloody work on the most stupendous scale upon self-defensive Protestantism, and, in spite of many Protestant retaliations which in the nature of things could not but be, hers has been the aggressive position and the crushing purpose. We could, however, forgive Romanism her entire persecuting past if she were anything but persecuting where she has the power at the present day. Nor has it been our fortune to meet the first Catholic writer or speaker who does not defend the intolerance of Romanism in Spain and South America with logic which would sustain the same intolerance in the United States had Rome here the same power. Strange as it may seem, a hundred Italian gentlemen, with a gentleman whose cognomen is Pius, at their head, could at any time send forth a decree which would soon terminate religious intolerance in Christendom; but they are just as little likely to do it in the nineteenth century as in the sixteenth. Nothing will accomplish that result but compulsion; and the force that deprives them of the power to persecute, they will *denounce as Protestant persecution*.

It is pleasant to repeat that in Mr. Marcy's pages many of the theoretical objectional points in Romanism are well explained, or greatly relieved. He denies all priestly power to forgive sins, making the priest's pardon simply declaratory, and valid only when the repentance is sincere. He denies all *worship*, in the ordinary sense, of the virgin or the saints, of images or of pictures. He

affirms very justly the great merit of Rome in sternly maintaining the laws of marriage and of chastity. But he is fatally feeble in sustaining the Roman episcopate of Peter, or the rightful supremacy of the Roman See. He draws up, with an apparent pleasure, quite commendable, a programme of the points on which all Christians agree. Full agreement in all, the world is little likely soon to see; but tolerance in all, if long postponed, will be pre-eminently the crime of Rome.

It is curious to note how the accusers of the "Puritan preachers," meaning thereby the evangelical ministry generally, contradict each other. Mr. Marcy holds the evangelical Church as responsible for anti-slaveryism, the war, and the abolition of slavery. So do the Democratic party generally. On the floor of Congress they denounced the war as a "ministers' war," and declared that as ministers had caused the war, ministers should stand the draft like laymen. On the other hand William Lloyd Garrison, Theodore Parker, and the New York Tribune, with their whole set, have loudly denounced the evangelic Church and ministry as pro-slavery. Rationalists and infidels have proclaimed the triumph of irreligion, grounded on the failure of the Church to sustain the cause of truth and righteousness. Which is the *diabolos*, the falsifier? Either, or both? One thing is certain: The pro-slavery democracy are conscious of no cause of gratitude to the northern Christian ministry in the great thirty years' contest.

---

*The Progress of Doctrine in the New Testament: Considered in Eight Lectures, delivered before the University of Oxford, in the Bampton Foundation.* By THOMAS DEHANY BERNARD, M. A., of Exeter College, and Rector of Walcot. From the second London Edition, with Improvements. 24mo., pp. 258. Boston: Gould & Lincoln. New York: Sheldon & Co. Cincinnati: G. S. Blanchard & Co. 1867.

It is the spontaneous and superficial impression of the popular mind that the Bible is one book. The analysis of the scholar readily recognizes that it is rather a library, small in size, but great in import, compressed between covers. A still deeper analysis, followed by a profound synthesis, finally returns to the momentous conclusion that the *books* are *one book*. Amid variety of mind and style there is a oneness of object and a consistency of sequence, evincing one great higher superintending and guiding authorship.

The work of Mr. Bernard is the latest and one of the clearest demonstrations of this oneness and progress, especially as apparent

in the New Testament. That the Old Testament is a progressive one, and that both testaments constitute a unit, he preparatorily recognizes; but his main object is to show how the successive books, and sections of books, namely, the Gospels, the Acts of the Apostles, the Epistles, and the Apocalypse, present, not only in each book in itself an advancing development, but in each group of books an advancing stage to a consummation.

From Matthew to John, Christ unfolds himself by successive revelations to our view, in word, deed, and character. Read first the Sermon on the Mount, with its entire initiatory and opening announcements, and then the closing discourse in John, and mark what an advance you have made! And yet that closing discourse in John is, from beginning to end, an avowed prelude to a further opening future. It finishes by declaring that the matter is unfinished. And if, with a minuteness we cannot here detail, you compare each book, you will equally find that each rises, terrace-like, above the other, evincing both that the successive books are placed in the right order, and that in the right order they march with steady advance.

Now as the four first books are the Gospel of Jesus in his earthly work initiating his Church, so the Acts of the Apostles is the Gospel of the ascended Jesus, from his throne of exaltation guiding and confirming his Church in organism and doctrine. This fresh view of the Acts, first developed with the startling effect of a modern discovery by Baumgarten, becomes clearer upon every repeated reading of that book. The book opens with the ascension, enthronement, promise, and waiting of the Apostles, until in due time the ascended Head sends down his Pentecostal Spirit to anoint his Church and quicken it with power for action. Then it will surprise most readers to note how often the guiding Head, at each moment of exigency, discloses his person: to Stephen, to Saul, and then by person or spirit controlling every important movement of Paul. The Apostle of the Gentiles, not without purpose, becomes the *main figure*, the condensation of the Church into a single personality. The history of the Church is sketched, and its doctrine rudely outlined preparatorily—for the Epistles! The Acts is the key-stone of the arch, of which the Gospels and Epistles are the side curves.

The Apostle of the Gentiles has been wonderfully prepared in Acts to become the leader of the advance. The Christianity historically traced in Acts, must be doctrinally unfolded in the succeeding books. The dogmas, briefly outlined, must be spread out in their final fullness; and by whom? How strangely do the apostles of

the Gospels, the primal twelve, either sink to a subordinate position, or utterly disappear from the scene; while the culminating apostle of the Acts reigns predominantly in the Epistles, the very apostles that transiently appear in the former being allowed to appear subordinately in the latter. And he whose actions were so controlled by Jesus from on high is furnished with a Gospel "by revelation," not from man, but by Jesus Christ. By his hand, mainly, the Christianity appearing in objective outline in the historic book is rolled out from an inspired mind in these doctrinal books. And so the Christian facts and the Christian doctrine are completed.

Of this history and doctrine the full consummation appears in the final stage, the Apocalypse. Mr. Bernard's brief survey of this book is invaluable. The Bible is incomplete without this mysterious book. With all its mysteries there are a few bold points, appearing like headlands in the future, so conspicuous and clear that the Church has never mistaken them. Herein the Apocalypse is the plainest of books. First, the book abundantly assumes the Pauline sacrificial theology of salvation through the blood of the Lamb. The doctrines of the Epistles are both realized and transcendentalized. The atonement is clothed in words of intensest emotional power. And the future consummation of this great sacrificial work is outlined in a series of symbols, connecting the earthly progress with the heavenly machineries, showing that all the advances are God's unfoldings of the great work. Herein we have pictorially outrolled to us, 1. The *Cause* of the consummation, the once slain yet now glorified Lamb. 2. The *History* of the consummation, in a series of symbolic images. 3. A terminal *Coming* of the Lord, the key-note of the whole book. 4. A *Victory*, the result of the struggle. 5. A *Judgment*, the settlement awarded to the probationary combatants in the great world-battle. 6. A *Restoration* of redeemed humanity to a glorified social state, under the image of a heavenly city. Hence the Apocalypse, however obscure the details of its symbols, is, in its great points, transparently the book of the future, the book of hope, victory, and glory.

Our rude outline will show our readers that this is quite a big little book. It is pregnant with swarming suggestions. Professor Hovey, the American introducer, enthusiastically pronounces it "as nearly perfect, both in substance and form, as any human production can well be made." Its style is never florid, but remarkable for its pure transparency of conception and the exquisite mold of its sentences. It leads to many high promontories of thought, whence grand and distant prospects can be grasped by the mind's eye.

*Liber Librorum: Its Structure, Limitation, and Purpose. A Friendly Communication to a Reluctant Skeptic.* 16mo., pp. 232. New York: Scribner & Co. 1867.

"The Bible is the word of God;" or, "The Bible contains the word of God." Which of these two propositions is true? If the former, then the Bible is our master; if the latter, then we are master of the Bible. If the former, then the evangelical theology stands, the vehicle and the regulator of Christian feeling; if the latter, Rationalism gains the ascendant; and after, for a while, in deference to evangelicism, displaying a fine glow of devout feeling, will soon dissipate its vague emotionalism and relapse into cold, hard Sadduceeism, that is sure of nothing, and ready to admit itself to be little better than Atheism.

The author of *Liber Librorum* is yet in this first stage of devout rationalistic evangelicism. He may personally remain there. But for those who adopt his views his abolishment of the ties that bind to evangelicism opens the sure downward path. Theodore Parker, with his rare talent, could use his intuitional rationalism as an instrument to stir the emotions; but when he departed no successor could wield his wand, and his flock has vanished to the winds. Wesley took the evangelical-biblical theology; he roused the hearts therewith of his age, and his instrumentalities in the hands of his successors have formed a flock upon whose fold the sun never sets.

The present little volume is written to raise the candid skeptic a step or two higher, by showing him that a qualified acceptance of the Bible is possible. The author examines the book's own professed claim to inspiration, and finds that it embraces not the entire Bible. For those who complain that we have no criterion to distinguish the authoritative from the unauthoritative, he asserts that the true heart does possess a "verifying faculty." That verifying faculty is "reason enlightened by the Holy Spirit." This, he holds, is *safe*: for it puts the testing power into the hands of the regenerate; and only of the regenerate who are conscious of being "enlightened by the Holy Spirit." And undoubtedly where this "faculty" does pronounce a passage uninspired, the inspiration may fairly and safely be surrendered. But how shall the test be tested? Admit once that authority deserts some parts, and who will feel himself bound to wait for the decision of this author's test? Our author next asserts the Bible to be a symmetrical whole, and gives a fine chapter or two, showing this wholeness and unity. He then examines the classified "difficulties" of the Bible, and shows, with alternate suc-



cess and failure, how admirable an organ his theory is for their solution. He exhibits for our examination some contradictions, which, it is worth while to note, are mostly in biblical *numerals*, where mere errors of text are most likely to happen. Then, in a chapter entitled "The modern Pharisee," he administers caustic castigation to those who hold a more peremptory theory of interpretation. No severity of our author, however, at all equals the bitterness of the "Preface to the American edition," the writer of which (at the numerals 1, 2, 3, page 9) literally stuffs his stuff with words of opprobrium.

To our own view it is the *authority* of the Bible over our faith which is, even before the matter of inspiration, the *first* and most important question. The *authority* of the Old Testament we hold to be mainly founded upon the New Testament. Christ did quote the Old Testament as a final authority both for himself and his hearers. All the New Testament writers occupy the same position. That a statement is in the Old Testament, in *whatever part*, does, with Christ and his apostles, render it a decisive *authority*. No one ever imagines, when Jesus quotes, that he is liable to the reply; That is in an unauthoritative part. No doubt all sides held that authority to belong only to the original true text, as it came from the hand of the primitive writer. The real Old Testament is assumed as authoritative in the New. And the same Lord Jesus Christ is the voucher for the authority of both Testaments. The contemporary Church of Christ, to whom the apostles spoke and wrote, endowed by him with the gift of the discerning of spirits, really did by spontaneous concurrence accept the New Testament canon as a perfectly true, complete, and unquestionable expression of its religion. Hereby having the *authority* of both Testaments sanctioned and settled, its *inspiration* is a secondary question; important and profoundly interesting, indeed; but incapable of disturbing the firmness of our reliance upon every part and particle of the true text in matters of faith and doctrine.

For the absoluteness of the authority of every genuine part and particle of the Bible over our faith, it is unnecessary to affirm the same mode, or the same degree, of inspiration for every portion. The Jewish Church held to four great methods. The celebrated "John Smith, of Cambridge," wrote an essay expounding and maintaining these four methods; and it is noteworthy that Mr. Wesley inserted Smith's essay in his "Christian Library." We can easily conceive, indeed, a high state of spiritual inspiration, circumscribed within religious limits, highly and perhaps perfectly

authoritative within its sphere, yet perfectly consistent with mistake regarding a secular or historical fact. Stephen's mind was doubtless filled with the Holy Spirit. It was exalted to a high state of purity and spiritual power. He doubtless at the moment possessed higher, truer views of Christianity than any living man. Well would it have been if all had for the moment been wise enough to accept his authority within this sphere. Yet we see no possibility of clearing some parts of his final speech from historical mistake. When an unquestionable instance can be adduced of one of the inspired canonical *writers* having made a statement irreconcilable with truth, undoubtedly we must in that instance admit the limitation to his inspiration. But we wait for that instance to be adduced. The *authority* of the true text still stands over our religious faith. The Bible, the whole Bible, is the standard of ultimate appeal.

---

A *Critical Review of Wesleyan Perfection*. In Twenty-four Consecutive Arguments, in which the Doctrine of Sin in Believers is discussed, and the Proof-texts of Scripture advocating Entire Sanctification as a Second and Distinct Blessing in the Soul after Regeneration fairly debated. By REV. S. FRANKLIN, A.M., of the Illinois Conference. 12mo., pp. 614. Cincinnati: Methodist Book Concern, for the author. 1866.

Works coming from the hands of our Methodist ministry before our official periodicals are ever amenable to two questions: Are they in accordance with our established doctrine? and, Are they accordant with reason and Scripture? To the first of these two questions the author of the present work would, we suppose, himself return a prompt negative. He professes to institute a re-examination of the doctrine of Christian Sanctification, and to invalidate fundamentally the views heretofore considered as settled, and he desires the issue to be upon the second question.

His positions are two. First, What is usually called *entire sanctification* is truly nothing more than regeneration, and takes place in its fullness at justification; in such fullness, indeed, that the regenerate soul is always "sinless." Second, Nevertheless, *sanctification, holiness, and perfection* in man are terms never subjective but always objective in their application; that is, they always apply to the outer and not to the inner man. Regeneration is the interior work; sanctification is its exterior effect. So that there is no such thing as holiness of heart!

We do not consider the argument in favor of the latter of these two positions to be maintained with sufficient plausibility to require any extended refutation. Taking the key text, *Be ye holy for I am holy*, will any mortal man deny that God is subjectively

*holy*? And does not the reason assigned for their being *holy* require a like holiness? If they must be holy because God is holy, must they not be subjectively holy because God is subjectively *holy*? Is not the Holy Spirit subjectively holy? And does he not produce an interior holiness in the heart within which he dwells, making it like unto himself?

The identity in time of entire sanctification with justification, and its identity in nature and degree with regeneration, is a doctrine held by a few Methodists at the present day. We think it not in accordance with our standards. It is an error against which Mr. Wesley directly and conclusively wrote. The attempt of our present author to show that Mr. Watson's description of regeneration and entire sanctification coincide so as to leave no difference between them, is a total failure. We do not, however, purpose to occupy our present pages with the discussion. We are writing a notice, not a review.

Finally, in the kindest spirit toward our young author, who is a graduate of the Ohio Wesleyan University, and who in the general manifests an excellent and loyal spirit and good ability as a writer, we must say that he was not born for the work, and exhibits no qualification for mending our theology. We regret that so bootless a book was ever written, or that its even unofficial printing at an official press should aid its Methodist circulation. We trust that no Methodist pulpit will be appropriated to promulgate its doctrines to the perplexity and confusion of our people.

---

*A Commentary on the Holy Scriptures.* By J. P. LANGE, D.D. Translated by PHILIP SCHAFF, D.D., in connection with American Divines of various Denominations. Vol. IX. of the New Testament contains the Epistles of James, Peter, John, and Jude. 8vo. New York: Charles Scribner & Co. 1867.

The biblical student will find this a very rich volume. The entire translation is done by Dr. Mombert. Upon James the Introduction and critical notes are by Lange, and the doctrinal and homiletical are by Van Osterzee. Upon Peter's Epistles the entire commentary is furnished by Fronmüller. John is treated by Dr. Karl Braune, and Jude by Fronmüller. We are gratified to find that the patronage of this great work sustains the editor and publishers in pushing it with characteristic energy.

*Philosophy, Metaphysics, and General Science.*

*The Physiology and Pathology of Mind.* By HENRY MAUDSLEY, M. D., London, Physician to the West London Hospital, Honorary Member, etc., etc. 8vo., pp. 442. New York: D. Appleton & Co. 1867.

DR. MAUDSLEY'S work comes to us as an accredited standard in the deeply interesting and important subject it treats. The author claims to embody the latest results of German research, and to possess a perfect familiarity "with the writings of such men as Professor Bain, Mr. Herbert Spencer, Dr. Lacock, and Dr. Carpenter," leading representatives of a peculiar section of English philosophic thought. His favorite authorities in metaphysics are Locke, Hobbes, and Spinoza. His mastery of the physiological part of his subject is very complete. His style is vigorous and trenchant, cumulative, and tending to the involved, yet generally clear and elastic. He displays an admirable amount of self-confidence, and is brilliantly belligerent; being often quite as positive upon points he little understands, as upon points he has completely mastered. We are confident that a mathematician *may be* a good poet; we believe that a physiologist may be a good mental philosopher; but Dr. Maudsley's case would be a powerful negative instance against the latter belief. About two hundred pages of the book are devoted to the physiology of the mind; about two hundred and forty to its pathology. In the former section the author gives his views of the nature of *mind*, as suggested and sustained by the anatomy of nerves and brain. He is cruelly destructive upon the psychology of the schools, and the popular view of mind or soul, which he pronounces to be "an abstraction made into a metaphysical entity." Mind is a composite result, made up of the constituents furnished by the various parts of the nervous system. Will is not an individual faculty, but is often identical with intelligence; and the doctrine of the *freedom of the will*, so called, is an illusion. Yet we are frank to say that we see nothing in his physiological facts to necessitate his anti-psychological and unmetaphysical doctrines. All his physical science, all his empirical items, and, we may add, all his anti-metaphysical logic, we can read without the slightest disturbance to our established views of the legitimacy of our present mental science, whether relating to the reality of a distinct spiritual selfhood, a moral nature, or a freedom of the will.

Dr. Maudsley vigorously charges that consciousness is unreliable and inadequate to a science of mind. We reply that consciousness is as reliable as perception; and that physiology is inadequate to as many things as psychology. His onslaught is very

jauntily unguarded against a whole series of possible retorts. How slow, blundering, and inadequate has physiology been and still is! Psychology has never accepted her help, simply because she has had so little help to offer. It would certainly be more modest in that prattling infant science to be less quarrelsome, in its babyhood, with its older sisters. Its first utterances should partake a great deal less of self-sufficient snap and snarl. It is very doubtful to our own mind, from our examination of Dr. Maudsley's book, whether physiology is able either to invalidate, add to, or in any way modify, the science of pure psychology, any more than it can the science of pure logic or mathematics. Psychology is simply a *systematized analysis of the operations of thought as found in or by consciousness*. Whether consciousness is reliable or not, whether adequate or not, to a complete science of mind, does not touch the question of its legitimacy as a science. And though physiology may add a great many adjacent facts surrounding the circumference of the science, it is doubtful how far the facts she offers have any right to come within it. No doubt, in preparing a work on mind for our college classes, it may, as has heretofore been done, be practically important to draw large illustrations from the facts of physiology. We may even infer many things as to the nature of consciousness from those facts. But physiologists like Dr. Maudsley are grandly mistaken as to the overruling power of physiology in the domain of psychology.

When the psychologist pronounces the simple word *sensation*, or *sensibility*, he names a thing which physiology, with all her knives and lenses, could never discover should she search until doomsday. The searcher must come into the world of consciousness and identify the *feeling* answering to the term. For the moment we utter that word with understanding of its import, we have entered the threshold of a new existence. We are in the inner world of mind. However near in space, the two, the inner and the outside worlds, are in nature infinitely wider apart than Herschel and the Sun. Without that *consciousness*, so much berated, the physiologist could never enter that wondrous interior world. And so superior is that interior world to the cold, dead, outside world, that immensity might just as well be an infinite blank, except just so far as that outside world of matter contributes to the happy existence of that inside world of mind. But this *sensation* or *sensibility*, above named, is but the first step into that world; the most infinitesimal cross of the dividing line drawn between the insensate and the conscious existence. When mind passes forth from the state of *sensa-*

tion into the act of perception, and first ascertains an *outwardness* or *exteriority*, and identifies external objects, then for the first time the insensate outside world has a chance to rise above the valueless nothingness of blank space, and become good for something. It then first attains, virtually, if not actually, a real existence. We believe we can indeed conceive of a world of insensate matter as existing apart from and in the absolute non-existence of intelligence in the universe. But we repeat that but for the existence of that intelligence, and the capacity of that insensate to contribute to the well-being of that intelligence, matter and space are equally worthless. Pure sensation, the bottom and the base of thought, could never know that exterior world, but might be made happy by it. It is when the mighty change comes in which mind rises from *state* into *act*, that she first notices the world and concedes its value. If it be replied that whatever be the value that mind concedes to matter, it may nevertheless possess a value of its own, our answer is, that nothing exists in the universe competent to contradict the pronouncement of mind upon matter; for the insensate cannot know itself, and cannot defend itself, and universal judgment must go against it by default. Mind, however, does not stop at the direct act of knowing the external and the object; she revolves back and directs her glance upon herself, and realizes her own existence and her own operations; finally, in her highest effort, falling back upon herself and uttering the self-conscious *ego*, which nothing lower than humanity can utter. Of all this physiology can know nothing. What right has she to talk, as Dr. Maudsley makes her, of volitions, emotions, sensations, and perceptions? Physiology must borrow or steal them all from consciousness.

And now we say it was unquestionably a most legitimate and important work, within this wonderful kingdom of mind, to analyze and classify the modes and natures of thoughts, and to ascertain what can be consciously ascertained of their operations and laws. The work lies simply within the circle of consciousness. And whatever is found to be the validity of consciousness, or its adequacy to a full revelation of human nature, the work was a great and legitimate work. If Linnaeus could wisely analyze and classify the plants of the vegetable kingdom, and so construct a science of botany, so, far more wisely, could Locke and Hamilton classify thoughts, and so construct a science of psychology. Should vegetable physiology assail botany as inadequate and worthless because a large amount of additional knowledge could be furnished from her discoveries about plants, it would be a very



unscientific assault both in spirit and in principle; almost as unscientific as it is for Dr. Maudsley to assail psychology because his researches can add something to our knowledge of mind unknown to mental science. For any real addition all true psychologists will thank his collaborators and himself. Whether or not the addition come properly within the bounds of strict psychology, no liberal thinker will fail to rejoice over any gains to our stock of anthropology.

It is not clear to us, however materialistic many of his phrases and expressions appear, that Dr. Maudsley is what is usually or rightly termed a *materialist*. In accordance with the new philosophy, which finds that the entire variety of things in nature is but the varying forms of *FORCE*, he seems to hold that mind in man is the *highest form of force*. Hence, though matter and mind are but different forms of the same primitive force, you may still consider matter as material, and mind spiritual; or you may hold both to be spiritual, or both material. In other words, the terms material and spiritual lose much of their distinctive meaning. Without kindling up a quarrel with him on this point, we should prefer to consider nature as *force*, and intelligence as something absolutely higher, namely, as *power*. Force is blind; but power in the form of intelligence controls it. All force, in all its forms throughout nature, is obedient either to blind necessity or to *intelligential power*. Hence, again, mind is superior, prior, controlling, and originating. God, the supreme mental *power*, is the controller, being the generator of all force; for force is physical, and power intelligential. A true psychology has, we believe, nothing to fear from a true physiology, nor a true theology from the new philosophy of *FORCE*.

As sensation is in the world of mind, we may as well admit that in the lowest order of being the dawn of *sensation* is the *dawn* of a soul. From that feeble dawn, closely dependent upon matter, soul is found gradationally rising in strength and self-sustaining independence, through perception and consciousness, into the grasp of infinite and universal truth. The soul, whether of man, brute, or insect, is immortal, not by intrinsic physical immortality, (which belongs to God alone,) but by being placed and retained in the conditions by which it is held undying. An insect on earth might be maintained immortal by being placed in such vitalizing conditions as secured perpetual life. Man's soul, unlike brute soul, endowed with independent energy, may survive the wreck of the body; may as *power* invest itself with subtle *force* or essence, forming for itself an ethereal organism, and may live in

a vitalizing atmosphere provided for its disembodied state, until the resurrection restore it to an organism worthy to stand by the side of the glorified second Adam.

---

*The Culture Demanded by Modern Life: A Series of Addresses and Arguments on the Claims of Scientific Education.* By Professors TYNDALL, HENFREY, HUXLEY, PAGET, WHEWELL, FARADAY, LIEBIG, DRAPER, DE MORGAN; Drs. BARNARD, HODGSON, CARPENTER, HOOKER, ACLAND, FORBES; HERBERT SPENCER, Sir JOHN HERSCHEL, Sir CHARLES LYELL, Dr. SEGUIN, Mr. MILL, etc. With an Introduction on Mental Discipline in Education, by E. L. YOUNANS. 12mo., pp. 478. New York: D. Appleton & Co.

THE object of this work, as expounded by its American editor, Professor Youmans, is to advocate the exclusion of Greek and Latin from the complete educational course, and the occupancy of the blank space with science. He does, indeed, incidentally admit that in the case of "professional scholars," like John Stuart Mill, the classics possess the value Mr. Mill assigns to them. But the complete "culture" of the educated American gentleman should substitute additional science in the place of the ancient languages. We look upon such a doctrine as false and pernicious. Mr. Youmans had better have titled his book "*A Plea for the Formation of One-Sided Character.*"

We suppose there is no leading college in our country which has not had before its authorities the question, What is the culture demanded of our colleges by "modern life?" It has been repeatedly and fundamentally discussed, by men duly feeling their responsibilities, quite as well aware of the conditions of "modern life" as their most advanced contemporaries, and fully intelligent of the precise nature of the existing curriculum. The object of the college scheme of study is, not to train men for one particular profession, trade, or art, but to lay a well-rounded common basis upon which any special profession may be built. It purposes to embrace those fundamental acquirements of which the pursuer of any elevated calling is likely to feel the deficiency if wholly omitted. The uniform result has been, that while parallel courses, optional with the student, have been established, and partial courses have been allowed, and scientific schools have been added, the outlines of the old scheme have been retained as the programme of a well-balanced fundamental training. We have not the slightest doubt that these were wise decisions.

The man trained on Mr. Youmans's plan, with a strict eye to the business he is to follow, will be a narrow pattern of a man. The large and liberal man is possessed of a round of acquirements

which he may never be obliged to use in his profession. In a fragment in the appendix of this volume, quoted from Dr. Draper, headed (with characteristic self-sufficiency) "Deficiencies of Clerical Education," a large acquirement of science is recommended, in patronizing style, to the American ministry. This advice is in a measure right; not because the American ministry have largely to do with science in their profession, but because it enlarges, liberalizes, and gives weight to the character, to possess a well-rounded amount of knowledge beyond the limits of your own profession. Perhaps, however, the mere facts of natural science, however well classified in the mind, are of all knowledges the least elevating. Literature, mental philosophy, esthetics, have for this liberalizing object a preference over physiology, botany, or mechanics. Unless the individual mind has the capacity for generalizing and tracing these latter sciences into higher analogies and relations, they load the mind, and render the character heavy, sordid, and technical. Such is the natural tendency of Mr. Youmans's theory of unbalancing the general educated mind of our country with a disproportionate amount of dead science. No increasing amount of existing science ought ever to induce us to sacrifice the symmetry of our collegiate curriculum. To Mr. Youmans's teachings on this point, excellent antidotes may be found in Professor Comfort's article in our present number, and in Dr. Olin's lectures noticed below.

Of the series of lectures in this volume the three best are those by Professor Tyndall, Dr. Paget, and Professor Liebig. The performance of Professor Tyndall is redolent of the rare genius of the man; that of Dr. Paget strikingly illustrates the doctrine of purpose as exhibited in physiology; that of Liebig is a very compact history of science, traced by the hand of a master. With all its drawbacks this volume is well worthy republication and perusal.

The closing lecture is by Professor Youmans, and, if we understand his language, inculcates the most trenchant materialism; maintaining that thought is but the action of the *brain*, and that the dividing man's nature into two parts, body and soul, is the source of great errors and injuries in the world. A reverent acknowledgment of the overruling mind of God, however, frequently occurs in this and others of his writings, indicating that he does not accept the unintelligent "Unknown Absolute" of Herbert Spencer as the substitute for a living God. But we understand not how the Supreme Mind, in his view, can be any more independent of matter than the finite mind. Is the material world the brain of God, and its motion his infinite mind?

*History, Biography, and Topography.*

*History of the American Civil War.* By JOHN WILLIAM DRAPER, M.D., LL.D., Professor of Chemistry and Physiology in the University of New York. In three volumes. Vol. I, containing the Causes of the War, and the Events preparatory to it up to the close of President Buchanan's Administration. 8vo., pp. 567. New York: Harper and Brothers. 1867.

Draper, Youmans, & Co. are an American firm, with extensive connections in England, acting as large dealers in physiology. They furnish us metaphysics according to physiology, theology according to physiology, education according to physiology, and, as in the present volume, history according to physiology. Whoso boards with these gentlemen must expect to eat, drink, sleep, and dream physiology. "And that," Mr. Lincoln used to say, "reminds me of a story." The story goes that in certain districts of Wales the goodness of the cow is estimated by the quantity of hairs in the butter. A traveler, probably a Yankee, in that section, once found that at supper the cow was quite too good; at least the butter was quite too capillary. "Prithee, ma'am," says he to his hostess, "put your hairs in one plate and your butter in another, and let me mix for myself." We pray you, Dr. Draper, put your physiology in one book and your history in another, and let us mix for ourselves.

Nevertheless, though the dose of scientific dissertation is large and formal, it is not only not irrelevant to the great subject he treats, but the example of Dr. Draper may induce future historians to bring such views more fully into their works. The shape of a country's territories, its climate, its variations of surface, in various ways modify the train of its events. Dr. Draper's ultraism on this point, like most ultraisms, will press the due measure of truth upon the public mind. His book will be not so much *the* history as a peculiar and impressive history, under a certain aspect, of the great event it describes. He carries his views, without knowing how to guard them, to an unequivocally fatalistic extent. The sapient critic of the book in the Round Table undertakes to justify him on the ground—doubtless true—that he is no more fatalistic than John Calvin or Jonathan Edwards. Dr. Draper professedly shows that with such a climate, etc., shaping the character of the populations North and South, the great civil war must take place, and the South, must be beaten. Of course a Jefferson Davis, a General Lee, and an Andersonville must be. Dr. Draper seems to think that he solves the difficulty by telling us that now science will teach us how to rise above the necessities

of physiology. It is a vain plea. That very science is itself, first, one of the results of the necessitating antecedents; and, then, it can only take its place as one of the elements that necessitate the future. It is one of the constituents that shape the character of men and so shapes the future event. We are still ground in as fatalistic a mill as ever, all according to physiology.

We are gratified to say that Dr. Draper has not availed himself of the present history to ventilate any anti-biblical or anti-theological notions he may entertain. He has interpolated no dissertations to show that the books of Moses are a late oriental forgery, or that the titular name of Christ is a plagiarist. He has adhered to his subject, and given us many strong, fresh, unique pages. Whatever other history of the Great Rebellion you may have read, Dr. Draper's is likely still to be quite worth the reading.

---

#### *Educational.*

*The College, the Market, and the Court; or, Women's Relation to Education, Labor, and Law.* By CAROLINE H. DALL, Author of "Historical Sketches," "Sunshine," "The Life of Dr. Zarzewska," etc. Boston: Lee & Shepard. 1867.

MRS. DALL is a Unitarian lady, of great benevolence of character, deep religious sentiment, and of considerable ability as a writer, who has devoted her talents to humanitarian objects, and especially to the removal of the artificial disqualifications resting under our present social system upon her own sex. She pleads with no little skill and a great array of facts for equal privileges of collegiate education, equal rights of property, and equal rights of suffrage in the selection of representatives by whom her destinies are to be governmentally controlled. "Woman's Rights" she merges in and identifies with "Human Rights." That woman *can be*, nay, *is now*, not only in Asia and monarchical Europe, but in republican America, though with diminishing rigor, the subject of a most oppressive legislation, terribly demonstrating that she had no hand in making the laws, is an overwhelming historical truth. Those soft phrases of a factitious "gallantry" about the "gentle controlling influence of woman," her being "represented by her husband," etc., etc., make a ridiculous figure under the strong light of universal and innumerable facts. The "slave code" of the past is not blacker than the "woman code" of the past. No negro slavery was ever worse than the woman slavery, existing in its full force at the present hour in less civilized

regions, existing in most unjust force until late reforms in our own country, existing in remnants of singular atrocity in civilized Christian Europe, and especially in Protestant England. The traces of that slavery are now the plague-spots upon our present social system. The awful pages of Mrs. Dall's book, headed "Death or Dishonor?" are an appalling demonstration of this truth. Under woman's present exclusion from avenues of livelihood, and the low remuneration of female industry, the alternative presses perpetually upon an annual army of females, *starvation or prostitution*. Politics, and press, and pulpit are silent over the greatest wrong of the age; and why? Give woman her share in the government of our country and see how long it would last.

We thank the noble heart and head of Mrs. Dall for her book. We ask of the Christian ministry and Church, we ask of the Methodist ministry and Church, to procure and read it. It seems to us that none but a mind encased in prejudice can rise from its perusal without feeling that emancipated woman would be the purifier of our social system.

Four years ago, in an article on Lay Representation in our own Church, we furnished a paragraph, written with all the solemnity, earnestness, and energy of language our nature afforded, avowing that no exclusion of female suffrage from such a representation would ever meet our individual sanction. A brother editor, of whose warm fraternal feeling toward us personally we have had most ample testimony, severely took us to task for this paragraph, as if it were a mere partisan quirk of ours to throw obstacles in the way of lay representation. Our excellent brother did not see, what we both saw and felt, that he cast upon us a charge of deeper dishonesty than we ever had suffered in our life. If we could pen so solemn a paragraph as a mere dodge, of what hypocrisy could we not be guilty? Those intimately acquainted with our individual sentiments very well know that the rightfulness and expediency of female suffrage has for thirty years formed a part of our creed. The only reason why a due share of the Quarterly has not been devoted to the advocacy of that reform is, that the Quarterly was not our personal property, or the allowable organ of all our individualisms. A belief in the right of every competent human individual to have a due share in controlling the social system controlling that individual's destinies, lies at the bottom of our advocacy of negro emancipation, of lay representation, and of female suffrage in State and Church. What our sentiments were many years ago will appear from



the following paragraph in our *Φ. B. K.* oration, entitled "The Man-Republic," delivered at the Wesleyan University in the year 1850:

I would even presume to suggest, not the opinion, but the query, that as society is composed of the blended traits of both sexes, in which the stern energies of the one are softened and saved from barbarism by the softer virtues of the other, so might not our government be refined and civilized from much of its present ferocity, if the gentler half of the world possessed their share of right, to select their public as well as domestic lords? Our governmental spirit is too masculine; the representative too nearly of what society would be without the softening spirit of womanhood. And I venture to hint the query, whether the certainty of woman's presence would not soon transform the rabble-disorder of our political election rooms to the chaste propriety of a lyceum or a Church. I question, whether the mobocracy would rule in its present unwashed supremacy; whether the whisky cellars would vomit up their florid-faced demonocracy to come, vote, and conquer; and whether those great cruel abominations which rear their fierce faces, in opposition to all the impulses of humanity, would long stand with *her* permission, the sympathies of whose heart are so often, and especially upon such subjects, far wiser than the hardened calculations of man's head. At any rate, I trust I may have awakened in your minds the most serious question, whether it is not the worse part of our nature which is best represented in our government; and whether in our national *man* the *will* does not really misperform the intentions of the entire soul.

---

*College Life: Its Theory and Practice.* By REV. STEPHEN OLIN, D. D., LL.D., late President of the Wesleyan University. 12mo., pp. 239. New York: Harper & Brothers. 1867.

"The Baccalaureate Discourses in this volume," says a well-written preface, "were addressed by Dr. Olin to the young men under his charge during the last years, the lectures during the last months. The writing of the lectures was his closing literary labor, their delivery his final public utterance. A precious legacy to his students, in whose welfare he was most deeply interested, their earnest words have in many instances given permanent impressions to character, decided direction to conduct." It is refreshing to compare the solemn, elevated, purifying spirit of these pages, reining up the souls of the young hearers to a sense of their high eternal responsibilities, with the low and sordid tone of narrow, earthly expediency maintained by the materialistic inculcators of modern "culture." The former appeals to its auditor as a high immortal man, with a character to form, and a *soul*; the latter rather addresses him as the chiefest of animals, with a self-interest to serve, and a *brain*. We do not conceal our belief that the triumph of the latter would be the curse of our age and the degradation of our race. The mighty spirit of our Olin was symbolized by his majestic figure and great head. He was a most manly man, and it was his mission to transmit a true manliness to the minds he molded.

*Pamphlets.*

*Lay Delegation in the Methodist Episcopal Church Calmly Considered. Its Injustice and Impracticability.* By JAMES PORTER, D.D. New York: N. Tibbals. 1867.

DR. PORTER'S pamphlet is not (and does not claim to be) an equal-sided, judicial review of the subject of lay delegation, but a one-sided plea against it. As such it is able, bold, frank, manly, and exhaustive. It takes up point by point until it ranges the whole ground, shrinking from no responsibility, and evading no pressure. It states the opposite argument with intentional explicitness, makes its quotations from the public and uncontradicted declarations of representative men, as published usually in official reports, and while we by no means indorse the soundness of his logic or the full justice of his conclusions, we fully accord both his sincerity in their avowal and the general excellence of his temper in making it. His spirit stands, indeed, in fair comparison with the responses he has received in both the official and unofficial periodicals. And we cannot but suggest to the friends of lay representation that they are not in a position to deal safely in irritating utterances. If they will but allow the Church to move on in its own spontaneous course of thought, lay representation will silently and quietly come into existence by a final unanimous concurrence. But if an angry antagonism be awakened, or a partisan or proscriptive course be pursued, or an organized machinery is disclosed as at work, it requires but a small, firm, embittered minority in our annual conferences finally to check-mate the movement for several quadrenniums. And some of Dr. Porter's utterances indicate that in the final passage through the annual conferences a persistently opposing "forlorn hope" would not be without a fearless and skillful leader.

The sincerity and honesty of Dr. Porter's views, justifying his claim to be courteously and fairly met as a frank, honorable, and open-handed opponent, are evinced by the historic fact that he is but defending life-long opinions. More than twenty years ago he defended the existing institutions of the Church against the abolitionists of New England, as he now does against a similar movement originating from precisely the opposite quarter. When this latter movement pressed upon the General Conference, however, he made the most just and honorable proposition to leave the question to the vote of the Church itself. The obloquy with which he has been assailed for this proposition is most unreasonable. What more equitable proposal could a minister make to a body of laymen than this: "I firmly believe that lay delegation

is undesirable; but I will leave it to the Church's own decision, and will forego my own views if she decide against me." But he "meant to kill it!" No otherwise to "kill it" than by allowing the Church to refuse a change to which she is truly opposed. We think the putting the question to a Church vote was a noble move. And that the Church may have the advantage of a "sober second thought," we would gladly put it to a second vote; fully believing that the result would, divested of untoward circumstances, be proudly affirmative.

We shall give no analysis of the pamphlet. But we will simply say that from the assumption that seems to us to underlie the whole argument, namely, that the laity cannot safely be trusted with the proposed power, that is, that the Church cannot be trusted with itself, we wholly dissent. If our ministry of a hundred years has but scraped together a mass of people that cannot be trusted to take care of itself, its work has been poorly done. We do not think the ministry as a whole will be losers from a true system of lay representation, either in power or prosperity. We believe that thereby the Church would possess a far greater self-consciousness. Our laity, as a whole, would feel a deeper interest in the Church as a whole. A more loyal and firmer denominational feeling, an intenser and more solid Methodism, would come into existence. Our General Conference would become a weightier body; and its enactments, received by the laity as its own, would acquire a new force and energizing power through the Church. This is, indeed, a matter of conjecture. But if it has ever proved a wisdom to "trust the people," pre-eminently is it a wisdom when that people is a great, intelligent, living Church.

Observe, it is not lay delegation we approve, but, what may be a very different thing—lay representation. Lay delegates elected by the ministry would be lay delegation; but laymen elected by the laity are required to form lay representation. Reluctantly, and probably not at all, can we vote for a second-hand officary representation. We trust the people. And we solemnly re-affirm, what we affirmed years ago, (as we have noted in our book-notice of Mrs. Dall, on another page) that not with our consent shall woman be disfranchised in the Church of God. We do not say that we will accept no plan which contains that disfranchisement. We may finally accept the best plan we can get. But from that disfranchisement in the plan we withhold our consent and here re-record our protest against it.

*Miscellaneous.*

*Harper's Hand-Book for Travelers in Europe and the East.* Being a Guide through Great Britain and Ireland, France, Belgium, Holland, Germany, Italy, Sicily, Egypt, Syria, Turkey, Greece, Switzerland, Tyrol, Spain, Russia, Denmark, and Sweden. By W. PEMBROKE FETTRIDGE. With a Railroad Map corrected up to 1867, and a Map embracing colored Routes of Travel in the above Countries. Sixth year. One volume, 12mo., pp. 662. New York: Harper & Brothers. 1867.

*Isthmus of Panama.* History of the Panama Railroad, and of the Pacific Mail Steamship Company. Together with a Traveler's Guide and Business Man's Hand-Book for the Panama Railroad, and the lines of Steamships connecting it with Europe, the United States, the North and South Atlantic and Pacific Coasts, China, Australia, and Japan. By F. N. OTIS, M. D. With illustrations by the author. 12mo., pp. 317. New York: Harper & Brothers. 1867.

*The Last Chronicle of Barset.* By ANTHONY TROLLOPE, author of "The Claverings," "Can You Forgive Her," "The Small House at Allington," "Doctor Thorne," "Orley Farm," etc., etc. With Illustrations by George H. Thomas. 8vo., pp. 362. New York: Harper & Brothers. 1867.

*Bench and Bar.* A Complete Digest of the Wit, Humor, Asperities, and Amenities of the Law. By L. J. BIGELOW, Counsellor at Law. With Portraits and Illustrations. 12mo., pp. 364. New York: Harper & Brothers. 1867.

*Natural History;* or, Second Division of The English Cyclopaedia. Conducted by CHARLES KNIGHT. Vol. 3. 8vo., pp. 1083. London: Bradbury, Evans, & Co. New York: Scribner, Welford, & Co. Green and gilt, with copious illustrations.

*The Land of Thor.* By J. ROSS BROWNE, Author of "Yusef," "Crusoe's Island," "An American Family in Germany," etc. Illustrated by the Author. 12mo., pp. 542. New York: Harper & Brothers. 1867.

*Thackeray's Lectures.* The English Humorists. The Four Georges. Complete in one volume. 12mo., pp. 449. New York: Harper & Brothers. 1867.

*Louisa of Prussia and her Times.* An Historical Novel. By L. MUHLBACH, Author of "Joseph II. and his Court," "Frederick the Great and his Family," "Berlin and Sans-Souci," "Henry the Eighth and his Court," etc., etc. Translated from the German by F. JORDAN. With Illustrations. 8vo., pp. 277. D. Appleton & Co.

*Bible Pictures, or Life-Sketches of Life-Truths.* By GEORGE B. IDE, D.D., Author of "Battle Echoes," etc., etc. 12mo., pp. 437. Boston: Gould & Lincoln. 1867.

*Conversations on Ritualism.* 12mo., pp. 77. Hurd & Houghton. 1867.

---

SEMI-CENTENNIAL!—The present number closes the forty-ninth volume of our periodical. The next year is its semi-centennial. We trust that, in spite of its age, our Methodist Quarterly Review displays the spirit and bloom of youth. And, in consequence of its age, we trust that its friends will rally to confer upon it the stature and vigor of manhood. We shall in due time press this point.

# INDEX.

Ahlfield: Predigten über die Epistolischen Perikopen.....	Page 467	Calm Hour, The.....	Page 458
Aids to Faith.....	325	Canada, Methodism in.....	198
Alford: Greek Testament, with notes.....	325	Introduction of Methodism.....	199
Almanac, Methodist, for 1867.....	168	The "American War".....	201
Alzog: Grundriss der Patrologie.....	292	Interference of English Missionaries.....	208
— Kirschengeschichte.....	292	First Canadian Conference.....	204
American Presbyterian, The.....	112, 292, 438	Conference Missionary Society.....	206
Apostolic Fathers, The Writings of the.....	312	Governmental Disabilities.....	207
Askew, Mistress Anne.....	168	Separation from the Church in the United States.....	209
Athenagoras, The Writings of.....	312	Union with the English Conference.....	212
Atlantic Monthly, The.....	470, 612	Influence of local Troubles.....	214
Auberleben: Beiträge zur Christlichen Erkenntnis.....	487	Disruption of the Union.....	217
Baltzer: Die Biblische Schöpfungs Geschichte.....	496	Conditions of the Renonion.....	219
Bancroft: History of the United States. Vol. IX.....	147	Statistical statements.....	220
Baptist Quarterly.....	293, 488, 612	Caspari: Inedited Sources for the History of the Baptismal Symbol and Rule of Faith.....	437
Barrington: Curious Myths of the Middle Ages.....	612	Centenary Singer, The.....	458
Bernard: Progress of Doctrine in the New Testament.....	617	Charleston Advocate, The.....	321
Bernhard: Reden an Geistliche aus der Kirchlichen Gegenwart.....	464	Charlesworth: Sequel to Ministering Children.....	823
Bersier: Sermons.....	111	Christianity, The Sure Triumph of.....	582
Biblical Repertory.....	112, 488, 612	Its Triumph over Persecution.....	585
Bibliotheca Sacra.....	118, 293, 618	Its Scholastic Trial.....	585
Bibliothèque Universelle du Clerge et des Laïques Instruits.....	415	The Temptation to Intolerance.....	536
Bickersteth: Yesterday, To-Day, and Forever.....	483	Full Religious Liberty.....	587
Bigelow: Bench and Bar.....	686	All other Events subservient to Christianity.....	588
Bisping: Evangelisches Handbuch zu den Evangelien.....	612	Christian Remembrancer.....	294, 444, 613
Blind Basket Maker Library.....	484	Christie's Faith.....	458
Bogatsky's Golden Treasury.....	483	Chronology of the Old Testament.....	859
Bonifaz: l'Unité de l'Enseignement Apostolique.....	111	Variations between the Hebrew and the Septuagint.....	859
Book Concern, The Methodist.....	267	The Septuagint favored by Josephus.....	890
Its Origin.....	267	By the Christian Fathers.....	891
Removal to New York.....	268	Agrees better with Heathen Chronology.....	892
Removal to Mulberry-street.....	270	Probable Reasons for the Alteration.....	894
Destruction by Fire.....	271	Evidence in favor of the Hebrew.....	896
Present Number of Depositories.....	274	Septuagint contradicts Moses.....	897
Its Object.....	280	Egyptian Chronology, etc.....	898
Its Financial Status.....	280	Birth of the Saviour.....	899
Suggestions.....	288	Church Music. (See Music.).....	
Its Future.....	285	Clark and Mattison on a Future State.....	236
Boehmer: Francisco Hernandez and Frai Francesco Ortiz.....	487	Man an Embodied Spirit.....	237
Bonar: Hymns of Faith and Hope.....	478	Arguments for Immortality in Nature.....	239
Botts: The Great Rebellion.....	149	—In the Lives and Experience of Men.....	240
Brahmo-Samajh, The.....	400	The Resurrection of the Body.....	242
Ram Mohan Roy, Sketch of.....	400	Knowledge yet unattained.....	244
—His Teachings.....	408	Recognition of Friends in Heaven.....	246
Present Condition.....	404	Objections and Incidental Points.....	247
Extracts from its Literature, etc.....	407	Clark: Man all Immortal.....	236
Its Relation to the Evangelization of India.....	410	Clarke, Adam, as a Preacher.....	50
Probable Fate of Mohanmedanism.....	412	Extemporaneous.....	51
Breck: Walking in the Light.....	624	Expository.....	53
British and Foreign Evangelical Review.....	114, 444, 613	Plain.....	55
British Quarterly Review.....	114, 294, 444, 613	Instructive.....	55
Browne: An American Family in Germany.....	155	Evangelical.....	56
Brischar: Catholie Pulpit Orators of the last Three Centuries.....	292	Experimental.....	57
Buchanan: Poems.....	157	Practical.....	58
Bucher: Die Apostelgeschichte.....	612	Affectionate.....	59
Burkhardt: Dr. Luther's Briefwechsel.....	437	Powerful.....	61
		Successful.....	65
		Clarke: Orthodoxy, its Truth and Errors.....	180
		Congregational Quarterly.....	293
		Congregational Review.....	298
		Cowles: The Minor Prophets.....	456
		Crook: Ireland and the Centenary of American Methodism.....	159
		Culture demanded by Modern Life, The.....	628

Dale on Baptizo.....	Page 484	George: The Satisfactory Portion.....	Page 324
Dall: College, Court, and Market.....	484, 631	Gödel: Slavery and Emancipation.....	292
Davis, H. W. Speeches in Congress, etc.....	319	Goss: Statistical History of American Meth-	
De Forest: Miss Ravenal's Conversion from		odism.....	137
Secession to Loyalty.....	484	— The Centenary Group.....	483
De Vere: Studies in English.....	820	Goulburn: Acts of the Deacons.....	135
De Voe: Market Assistant, The.....	323	Greek Church, The, in its Relation to the	
Dickens: Nicholas Nickleby.....	484	Protestant.....	369
Donald Fraser.....	484	Doctrine of the Origin of the Soul.....	370
Dorpatser Zeitschrift für Theologie und		Natural Moral Condition.....	370
Kirche.....	296	Present Condition of the Human Will.....	373
Draper: History of the American Civil		Regeneration.....	375
War.....	630	Article of Faith concerning the Church.....	381
Draytons and the Davenants, The.....	163	Divisions of the Greek Church.....	384
Dupanloup: De l'Education.....	111	Infallibility.....	385
— De la Haute Education Intellectuelle.....	111	Regulations of the Clergy.....	386
Eccle Homo.....	125	Transubstantiation.....	387
Edinburgh Review.....	114, 294, 614	Union not desirable.....	389
Eldridge: Drops of Water from many Fount-		Greeley: The Great American Conflict.....	153
ains.....	163	Gulzot: Meditations on Christianity.....	810
Ellis: The Brewer's Family.....	163	Grace Greenwood: Records of Five Years.....	324
Emerson: Essays.....	325	Grosier: What is a Child?.....	324
Ennis: Origin of the Stars, etc.....	141	Grundemann: Allgemeiner Missions Atlas.....	437
Entire Sanctification.....	555	Guthrie: Our Father's Business.....	463
Episcopal Visitation, Plan of.....	164	— Out of Harness.....	463
Essays and Reviews.....	325	Hackett: Smith's Dictionary of the Bible.....	462
Replies to.....	325	Hake: Darlegung der Apostel Geschichte.....	612
Esthetics in College Education.....	572	Halm: Corpus Scriptorum Ecclesiasticorum	
The Graduation of our Schools.....	573	Latinorum.....	292
Fragmentary Universities.....	575	Hardwick: Christ and Other Masters.....	128
History of Collegiate Studies in America.....	577	Harkness: A Latin Reader.....	153
Plans of Classification.....	580	— An Introductory Latin Book.....	158
Objects to be secured by Esthetic Cul-		Harper's Handbook for Travelers in Europe	
ture.....	581	and in the East.....	636
Its Value.....	584	Hase: Kirchengeschichte.....	497
The Means by which it may be ob-		Hayes: The Open Polar Sea.....	517
tained.....	586	Haven: The Good Report.....	824
Plan of Instruction.....	587	Hefele: History of Councils.....	438
Necessity of Museums.....	589	Heidenheim: Vierteljahrsschrift für Deutsche	
Evangelical Quarterly Review.....	112, 438	und Englische Forschung.....	437
Fairbairn on Prophecy.....	182	Helena's Household.....	459
Scope of the treatise.....	183	Hitzig: Die Paulinen.....	611
Views of Liberalists.....	184	Hoffmann: Baader's Grundzüge der Socie-	
The Scripture view.....	186	täls Philosophie.....	611
Meaning of Prophet, Seer, etc.....	187	— Fortschritt u. Rückschritt.....	110
Mode of Prophetic Influence.....	188	Howell: Venetian Life.....	324
Double Sense of Prophecy.....	190	Hurt's History of Rationalism.....	5
Types.....	195	Definition of.....	7
Apologetic value of Prophecy.....	197	Origin of.....	10
Father Clement.....	434	Senier.....	12
Fisher: Essays on the Supernatural Origin		Lessing.....	14
of Christianity.....	119	Kant.....	15
Fitch: The Art of securing Attention in a		Fichte und Schleiermacher.....	18
Sunday-school Class.....	324	Neander.....	21
Foreign Literary Intelligence, 110, 292, 434, 611		Rationalism in Holland.....	22
France.....	110, 434	— in England.....	23
Germany.....	110, 292, 434, 611	Concluding Thoughts.....	26
Russia.....	111	Ide: Bible Pictures.....	636
Foreign Religious Intelligence, 105, 287, 431, 607		India.....	165
Brazil.....	108	Its Geography.....	165
China.....	434	Its People.....	167
Eastern Churches.....	289	Its Mythology.....	169
Evangelical Alliance.....	107	Its Institutions.....	171
France.....	107	Buddhism.....	174
Germany.....	105	Mohammedanism.....	175
Great Britain.....	105, 287, 431, 607	Westward March of the Gospel.....	176
Greek Church, The.....	110	Effects of British Power in India.....	178
High Church Tendencies.....	105	Italian Reformer, An, Jerome Savonarola.....	540
Italy.....	109, 609	Early Life.....	541
Protestantism.....	109, 607	The Medici Family.....	542
Roman Catholicism.....	109, 289, 609	Lectures at San Marco.....	543
Franklin: Critical Review of Wesleyan		Is at the death-bed of L. de Medici.....	544
Perfection.....	622	His Eloquence.....	545
Freeman: Use of Illustration in Sunday-		Chosen Lawgiver of Florence.....	546
school Teaching.....	484	Persecuted by the Pope.....	548
Freewill-Baptist Quarterly.....	298, 438, 612	Deserted by the People.....	550
Fuller: The Brownings.....	163	Consents to a strange Ordeal.....	551
Fulloom: The Mystery of the Soul.....	143	Imprisonment and Execution.....	553



Jacobus: Notes on Genesis.....	Page 806	Music, Church.....	Page 513
Jahrbuch des Gustav Adolph-Vereins.....	436	First instrumental music.....	513
James: The Bankrupt Law of the United States.....	484	Hebrew sacred music.....	516
Jobson: Serious Truths for Consideration.....	488	Early Christian music.....	518
— The Way of Salvation plainly Set Forth.....	488	Italy and Germany lead in music.....	520
Johnson: Living in Earnest.....	196	Scripture authority for the use of music.....	521
Journal of Sacred Literature.. 117, 294, 444,	614	Man's natural adaptation for music.. 514, 522	
Kirke: The Life of Jesus.....	308	Singing with the understanding.....	524
Kneeland: Annual of Scientific Discovery.....	472	Singing with the spirit.....	526
Knight: Natural History.....	636	Defective Church regulations.....	527
König: Was ist die Wahrheit von Jesu?.....	471	Influences.....	530
Kritzier: Humanität und Christentum.....	436	My son, Give me thy Heart.....	483
Lackland: Home-pun.....	483	Nast: Commentary on Matthew and Mark.....	325
Lange's Commentary.....	484, 628	New Englander..... 112, 293,	438
Lea: Superstition and Force.....	157	Newton: The Great Pilot and his Lessons.....	324
Lechter: Acts of the Apostles.....	137	Nichols: The Sanctuary, a story of the Civil War.....	163
Lectures, Six, delivered in Exeter Hall.....	484	Nippold: Handbuch der neuesten Kirchengeschichte.....	487
Lee: The Inspiration of the Holy Scripture.....	325	North American Review..... 439, 613	
Levington: Scripture Baptism Defended.....	324	North British Review.....	444
Liber Librorum.....	484, 620	Noyes: Job, Ecclesiastes, and Canticles, a new translation.....	461
Linton: Sowing the Wind.....	438	— Psalms and Proverbs.....	461
London Quarterly Review..... 114, 294, 444,	447	— Theological Essays from various authors.....	323
Longfellow: Poetical Works.....	479	Oarnandet: Acta Sanctorum.....	483
M'Clintock and Strong: Cyclopædia of Biblical Literature.....	460, 613	Oily: Manchester's Gaben, etc.....	487
Mac Donald: Annals of a Quiet Neighborhood.....	324	Olin: College Life, its theory and practice.....	633
Macmillan: Bible Teaching in Nature.....	483	Original Penalty of the Law.....	249
Maudsley: Physiology and Pathology of Mind.....	624	The condition of Adam's immortality.....	250
Marcy: Christianity and its Conflicts.....	614	Falsity of Pelagian views.....	251
Martin: Decline of the French Monarchy.....	151	The views of science.....	252
Martyr, Justin, The Writings of.....	312	The true doctrine.....	253
Masson: Recent British Philosophy.....	785	The original penalty not fulfilled.....	256
Mend: Grape-Culture and Wine-Making.....	439	Its nature.....	258
Mercurburg Review.....	612	Phrasology of the primal sentence.....	260
Morville: Conversion of the Northern Nations.....	154	Temporal evil not the penalty of sin.....	261
Methodism, The United States and.....	29	No imputation of sin.....	263
Migne's Roman Catholic Publishing House.....	415	Otis: Panama Railroad.....	484
Abbé Migne.....	415	— Isthmus of Panama.....	636
His latest catalogue.....	416	Parton: How New York City is Governed.....	135
Summary of his publications.....	415	Pastoral Office: The New Testament Idea of.....	81
Means of his success.....	426	The work of the pastor.....	82
Millman: History of Christianity.....	127	Preaching or teaching, its nature.....	83
Minutes, General, of the M. E. Church.....	132	To communicate the revealed will.....	84
Ministry, Educational Qualifications for the.....	221	Imparting instruction.....	87
Spirit and aim of the early Church.....	222	Exhortation.....	88
Natural tendency of culture.....	224	To oversee the flock.....	89
Source of the power of the early Methodist preachers.....	225	Serving in temporal matters.....	91
Double mission of Methodism.....	227	Pecat: Die reine Gottesidee.....	611
The Church losing ground.....	229	Pelarin: Philosophie Positive.....	111
The philosophy of losses.....	230	Perraye: Entretiens sur l'Eglise Catholique.....	111
Remedy for the evil.....	231	Phelps: The New Birth.....	137
Enlargement of the powers of the itinerancy.....	235	Philaret: Sermons.....	112
Ministry, Our.....	590	Photius, Patriarch von Constantinopel.....	436
Apostolical succession.....	590	Playter: History of Methodism in Canada.....	198
A renewed heart.....	592	Polenz: George Muller.....	611
A well-furnished mind.....	592	Porter: Lay Delegation in the Methodist Church Calmly Considered.....	624
Sermonizing.....	593	Preaching, Practical Observations on.....	485
Naturalness.....	595	Danger of imitation.....	486
Variety.....	596	Utility of advice.....	490
Clearness.....	598	Defects of homiletical instruction.....	495
Plainness.....	599	Parliamentary, forensic, and academical eloquence compared with that of the pulpit.....	497
Reading and reciting.....	601	Predestination, Judæe, Paul's argument against.....	499
Originality.....	603	The prophets against it.....	500
Eagerness.....	605	Paul in the Epistle to the Romans.....	503
Morse: authorship of "Rock me to Sleep, Mother".....	492	The Jews incensed at this doctrine.....	506
Muenschier: The Book of Proverbs.....	313	The calling of the reprobate Gentiles.....	505
Mühlbach: Frederick the Great and his Court.....	324	The Gentiles warned.....	510
— Louisa of Prussia.....	636	Paul to the Ephesians.....	510
Muloch: The Two Marriages.....	324	Pressensé: Jesus Christ sa vie, etc.....	111, 122

Quarry: Genesis and its Authorship...Page 297  
Quarterly Book-Table..... 119, 297, 432, 514

Radical, the..... 825  
Raess: Die Convertiten..... 487  
Recorder, the Christian..... 160  
Reprobation..... 69  
    Definition..... 69  
    Proof that God has formed such a decree..... 69  
    Why God has reprobated the reprobate..... 70  
    What reprobation includes..... 72  
    Means by which God executes this decree..... 74  
    What proportion of the human race were reprobated..... 76  
Reprobate Infants..... 77  
Why God created reprobates..... 78  
Why they have the means of grace..... 78  
Justice and propriety of unconditional reprobation..... 79  
Conclusion..... 80

Reusch: Bibel und Natur..... 469  
Revue des Deux Mondes..... 118, 297  
Ritualism, Conversations on..... 636  
Roberts: Centenary Pictorial Album..... 163  
Robinson: Discourses of Redemption..... 181  
Rochet: Histoire de Christosisme..... 111  
Rochet: The Immortality of Character..... 323  
Ruebiger: De Wette's Archaeologie..... 612  
Ryerson: Wesleyan Methodism in Canada..... 198

Sabatier: Sources de la vie de Jesus..... 111  
Sabbath Chimes..... 488  
Sanctification entire..... 555  
    Wesley's experience..... 556  
    As taught in the M. E. Church..... 557  
    Begun in regeneration..... 559  
    Distinct from it..... 559  
    A gradual growth toward it..... 561  
    It may be instantaneous..... 562  
    What is sin..... 565  
    The term "Sinless Perfection"..... 566  
    The witness of the Spirit..... 568  
    The distinguishing peculiarity of Methodist theology..... 571

Sanscrit Language, the..... 358  
Recent discoveries in India..... 353  
Developments of comparative philology..... 354  
Character of the Sanscrit..... 355  
Literature of the Sanscrit, the Veda..... 356  
Period of the Sutras..... 360, 362  
Buddha, heresy of..... 361  
Oral preservation of the Vedas..... 365  
Probable contact of the Hindoo and Jewish mind..... 366  
Study of the Sanscrit in this country..... 367  
Savonarola, Jerome, an Italian Reformer... 540

Schaff: History of the Christian Church .. 819  
    — Lange's Commentary..... 623  
Schenkel: Charakterbild Jesu..... 611  
    — Die gegenwärtige Lage der protestantischen Kirche..... 611  
Schmidt: Cyclopaedia of Instruction and Education..... 435  
Schoolboy, Letters to a..... 824  
Scott: The Christ of the Apostles' Creed, etc. 463  
Scripture Inspiration..... 325  
    Considerations *a priori* in favor of inspiration..... 826  
    The twofold basis of truth..... 826  
    The Church..... 829  
    The Bible..... 830  
    The books of God's enemy..... 833  
    Nature and design of inspiration..... 836  
    The inspiration of the Bible not extraordinary..... 837  
    The Scriptures nothing unless inspired... 841  
    The theory of supervenient inspiration .. 844  
    Its opposition to verbal inspiration..... 844  
    Not opposed by infidels..... 847

Scripture Inspiration: Fatal to sound scholarship.....Page 848  
Contrary to the laws of mind..... 849  
Its object not attained..... 850  
Belous: The Parable of the Prodigal Son .. 315  
Sepp: Geschichte der Apostel, etc..... 110  
Shanks: Personal Recollections of distinguished Generals..... 154  
Shedd: Homiletics and Pastoral Theology... 452  
Simson: History of the Gospels..... 145  
Smith: Dictionary of the Bible..... 462  
Smith, Dr. Augustus W..... 98  
Southern Review..... 298, 442  
Spurgeon: Morning by Morning..... 136  
Stars and the Angel, The..... 815  
Stevens: History of the M. E. Church..... 476  
Studien und Kritiken..... 297, 450  
Stowe: Religious Poems..... 324  
Taylor: Spirit of the Hebrew Poetry..... 325  
Thackeray: Lectures..... 636  
    — Fendennis..... 458  
    — Miss: The Village on the Cliff..... 324  
Thor: The Land of..... 656  
Trench: Studies in the Gospels..... 454  
Trollope: The Lost Chronicle of Barset..... 636

United States, The, and Methodism..... 29  
Co-operation of Church and State..... 29  
Elements of American civilization..... 32  
The family the social unit of ancient times..... 84  
The individual the present unit of society..... 85  
Individualized life of Methodism..... 87  
The churchly idea..... 88  
The sacramental idea..... 89  
Divine selection..... 40  
True action..... 40  
Methodism elevates the people..... 42  
The diffusion and the accumulation of knowledge..... 45  
Toleration..... 46  
Future work of Methodism..... 48  
Universalist Quarterly, The.....113, 293, 438, 613

Villemain: Tableau de l'Eloquence Chretienne au IVe siecle..... 110  
Vincent: Our Sunday-School Scrap-Book... 434  
    — Two Years with Jesus..... 324  
Voigte: Mittheilungen über das Unterrichtswesen Englands und Scotlands..... 611

Wagemann's Travels through Bohemia, etc..... 436  
Warner: The Word..... 438  
Warren: The Ideas and Feelings necessary to Natural Greatness..... 823  
Webster: The Union Considered..... 195  
Wells: New Physiognomy..... 144  
Wentworth: Philosophy of Methodism..... 323  
Wesleyan University—Dr. A. W. Smith..... 98  
Early Methodist colleges..... 98  
Opening of the Wesleyan University..... 97  
Sketch of Dr. Smith..... 109  
Wesley, C., seen in his finer and less familiar Poems..... 304  
Westminster Review..... 116, 205, 447, 614  
Whately: The Story of M. Luther..... 324  
Whittier: Tent on the Beach, etc..... 324  
Wilkins: Fray Luis de Leon..... 611  
Winslow: Instant Glory..... 453  
Wise: Sunday-School Journal..... 119  
Wiskemann: Die Sklaverei..... 292  
Wolff: Die Bedeutung der Welterschöpfung nach Natur und Schrift..... 470

Yates: Black Sheep..... 453

Zeitschrift für Historische Theologie..... 296  
    — für Wissenschaftliche Theologie..... 450

Pat 69

7

131462

JOC  
69

Left-5737-B

